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**The Transformative Possibilities of ‘Noticing’
in Community Gardening and my Life**

A thesis
submitted in fulfilment
of the requirements for the degree
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Abstract

The growing gap between rich and poor and the degradation of the planet are among the systemically generated outcomes increasingly associated with contemporary capitalism. This association is made by scholarly, professional and technical experts and spiritual leaders from across the political spectrum. Among them are Joseph Stiglitz, Vandana Shiva, Bill McKibben and Pope Francis. The negative social impact associated with the privileging of capitalist interests manifest in a globalising corporate logic during the 1990s, was critically documented by Jane Kelsey (1999). In the ongoing pursuit of the neo-liberal agenda globally, Kelsey (2013) argues that significant decisions are often made behind closed doors with little chance of democratic influence, particularly by those who may come to suffer from their ramifications. Popular uprisings, such as the Occupy Wall Street Movement, attest to the widespread concern of many. Activist scholar, Slavoj Žižek (2012) urges the embedding of the occupiers' concerns beyond the visible spectacle of the movement. He urges wider commitment to the transformation of the issues of their concern in the very fabric of daily life. My work presented in this thesis is one attempt to contribute to this call.

Through my investigation into the apparent impact of corporate capitalism, I have come to notice ever more acutely, as encouraged by Seo and Creed (2002), the value contradictions within the institutional logics that support capitalism and the logics of other significant institutions that I allow influence on my life. My research drew me towards concurrence with the views of critical organisational theorists such as Deetz (1992) and Dyer, Humphries, Fitzgibbons and Hurd (2014). These theorists provide the proposition that the contemporary form of globalisation is orchestrated through the normalised workings and values of global corporations that spread a competitive ordering, selectively atomise individuals and pit one against the other. I call this the 'dominant order(ing) of daily lives' that draws the privileged and the oppressed into a way of being that sustains privilege and oppression while espousing values of justice.

My research contributes to the body of knowledge concerned with how a sense of responsibility and transformative agency may be developed amongst privileged peoples. It is in the projects of community gardening and my life that I have chosen to 'notice' the prevalence of a mechanistic, functionalist world view that infuses the moral limitations of dominant order. I have been attentive to noticing how this order influences the [un]ethical decisions of daily life. I suggest that increasing the awareness of the privileged to the working of dominant order and to the interconnectedness of life is important to our ability to 'notice' institutional contradictions and thus the possibilities of our transformation. My attention to 'noticing' has heightened my discomfort with the current institutional arrangements and prompted me to reflect, talk with others, try new things and seek a more attentive way of being. My research endorses the suggestion made by Dyer et al. (2014) that conscientising the privileged to the workings of dominant order, and the ways we are implicated in the maintenance of this ordering, is important work for educators to pursue.

Through my research I have identified ideas that may mitigate against concerning assumptions amongst the privileged that 'community gardening' and the projects of local food are 'naturally virtuous' including: listening to the stories of the

oppressed, knowing who we are in the context of these stories, holding our own discomfort and questioning how we may be responsible. As an outcome of my research, I posit that the reprioritisation and valuing of interconnection and ‘concern for others’ in the day to day lives of the privileged may be achieved through the development of relational identities, storytelling that highlights interconnection and spiritual ritual. Community gardening can draw the privileged into being with the oppressed; enabling an understanding of shared and common humanity that I suggest is motivating of reflection and the construction of new social interactions.

My investigations drew me more deeply into the insights and commitments of people of an indigenous, Earth-centred, life-affirming spiritual tradition who are among those who articulate an interconnected worldview and ways of being human. My research highlights that when commitment is given to a relationship with people of these traditions, those who are largely (but never wholly) colonised to the dominant order may ‘notice’ and rediscover the possibilities of interconnected ways of seeing and being human. Listening to the holders of life-affirming traditions can enable ‘noticing’ of, and resistance to, the dominating ideas of capitalist projections that are mechanistic and competitive in form. In the context of Aotearoa New Zealand, my research suggests that bicultural relationship may be developed by Pākehā through listening to Te Ao Māori authority and engaging in practical actions that support related Māori aspirations. This relationship may interrupt the potential dominance of Pākehā ways of being.

My first person action research has involved reflection, ‘noticing’, conversation and action in dynamic interplay. I have recorded this dynamic interplay and discerned together with others, through ongoing co-inquiry relationship and dialogue, the transformative possibilities of ‘noticing’ the ways that we, as people who would like to be considered ‘just’, are human. I have woven a narrative, presented in this report that is compelling to me, to my co-inquirers and to others. I have assessed the value of my inquiry by the way it stirs thinking, reflection and transformative action in those who engage with it.

‘Noticing’ dominant order and the unconscious stream of oppressive action in the day to day life of the privileged is difficult and challenging work. This work may generate conflict and discomfort for the researcher and the people connected with and through the research. I posit that such discomfort is important to reflection and to developing a form of sensitivity that draws ethical attention to the systemic causes of such degradation that sustains the privilege of many. The potential challenging of privilege that ‘noticing’ promotes requires a relational dynamic that is open, non-competitive, non-oppositional and potentially inconclusive. Including this Socratic dynamic in research methods, and in ‘noticing’, is important for researchers whose ability to shed light on the challenging terrain of social change requires relationships of openness and dialogue.

When grounded in a critique of dominant order, ‘noticing’ disturbs otherwise inoculated, rationalised and normalised privileges. Just as the disturbance of soil is necessary for the settling of a new seed, so too is the disturbance of our minds necessary for our awakening and the growth of our ‘noticing’ and an interconnected worldview. ‘Noticing’ enables the privileged to identify ways of being human that reprioritise the diminished valuing of interdependency.

Dedication

To the people of Mangaonua Pā, and to be people of Ngāti Hauā and Ngāti Wairere who connect deeply to the whenua that I live and garden with. In recognition of interconnection and the importance of knowing whakapapa.

To my great grandparents, Timothy Mullane, Norah McCarthy, George Finn, Grace Madeleine Baxter, Ethel Emily Quinn, Owen Albert Casey, Dorothy Macdonald and Thomas Francis Xavier O'Brien in recognition of the homeland relationships you were distanced from and the land where you now lie.

To Charlie, Madeline and Emily Cox and to all children who live with Aotearoa New Zealand. May you know who you are through the spirit and the stories that connect you to this land. May you know your interdependencies with all others and Earth.

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I thank my Mother Carolyn (Mum), for stirring me from a young age to consider my enduring responsibility to love and relationships. This beginning made the story that I present in this report possible. I thank Mum for the way she always listens to me, helps me think, knows me, and accepts me.

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And finally I would like to thank my Pākehā Kaumātua, Richard Finn for his enduring social and compassionate heart that connects to all his family as he shares his wisdom with us:

“There are some funny rules, but I don’t make them. You probably know some. And then there are some rules that I try to live by and I think they are the good rules.”

(Richard Finn, personal communication, February 2014)

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Chapter 1: Introducing my study

Our lives begin to end the day we become silent about things that matter.

Dr. Martin Luther King Jr.

The necessary interdependence of all life is the conceptual premise of my work. Capra (1997; 2002), Williams, Roberts and McIntosh (2012) and Macy (2013) are among many scholars and activists who view the capitalist forms of social, political and economic order being intensified globally to damage the necessary interdependent relationships of the web of life. My reading of these authors resonates with my reading in the field of Critical Organisational Studies (COS). In this field of scholarship, the order of globalised capitalism is posited to be orchestrated by the activities of powerful global corporations through the imposition of a dominant form of order by which our humanity is organised, managed and controlled. I concur with their observations as I have come to see the operation of this ordering as dominant in my life and the lives of the people around me. In this research I express this order as 'The Corporation'. My chosen expression is informed by my reading of the work of Deetz (1992) and Dyer et al. (2014) who describe corporations as the dominating institution today, colonising and infiltrating day to day life in ways not generally 'noticed'. My intent in boldly naming the dominant institutional order as 'The Corporation' is to alert myself and others to a globalised dominating institutional logic. Conditioned by global corporates, this logic, under conditions of uncritical taken-for-grantedness, infuses ways of life so normalised that they may come to be experienced as a necessary or natural way of being human.

I am deeply interested in the ways that people are with each other and with Earth and how these relationships are influenced by the institutional environment. My research, located in my life and a specific set of actions I call community gardening, thus explores how everyday practices and conversations perpetuate, or challenge, dominating institutions and ways of being human. According to Seo and Creed (2002), the influences of dominating institutions, such as The Corporation, despite their hegemonic reach and grip, are never water-tight. Engagement with institutional contradiction and paradox thus has the potential to support transformation of oppressive and degrading situations. Through my

research, I enliven the notion of ‘noticing’ contradicting values within and among logics largely taken for granted as a practice that draws attention to how life is lived, to values and to possibilities for the transformation of dominant order to a future that is universally life sustaining and just.

The dominant competitive order of globalised capitalism enables a particular form of selective privilege and marginalisation within and among species and between humanity and Earth. Purportedly generated from an ethos of equal opportunity to thrive based on pre-established notions of merit, the dominant form of organisation devised to co-ordinate human action is increasingly and more formally associated with the intensification of inequity, injustices, and environmental degradation. This critique of the globalisation of capitalism is made by diverse critics such as Deetz (1992), Korten (2001; 2006; 2010), Shiva, (2008), McKibben (2010), Maxton (2011), Branson (2011) and Stiglitz (2012). In Aotearoa New Zealand, Kelsey (1997; 1999; 2002; 2013) provides a now long-standing critique of globalisation. Rashbrooke (2013), through a compelling collection of papers by scholars and activists, gives this critique momentum in the current New Zealand context. Together with other critical organisational theorists including Dyer et al. (2014), I draw on this wide and varied body of critique, reviewed more fully in Chapter 3, to inform my research, noticing and my analysis presented in this report.

The institutions of capitalism draw on, for their very existence and ways of being, a fundamental logic generated from western notions of individual liberty. In neo-liberal market orientations, these values, reviewed in Chapter 7, are expressed as the rights to private ownership of wealth accumulated in part through achievements in competitive markets for goods and services. The logic in practice manifests unequal outcomes as demonstrated by Stiglitz (2012) and highlighted by Rasbrooke (2013). Where the market is deemed to be a level playing field, such unequal outcomes are not an issue for concern, but are deemed by some economists such as Milton Friedman (1962) to be the just outcome of a fair competition representing talent and dedication. Critics of this logic come in many forms. Some, such as Stiglitz (2012), Sen (1999) and Kelsey (1999), demonstrate that the playing field is not level, and so the opportunities of the players are not equal. Their efforts are committed to levelling the playing field so that the

competition and its outcomes may be deemed fair. More radical are those critics, such as Dyer et al. (2014), Pilger (2003), Chomsky (1999) and Deetz (1992) that observe any competitive process by definition will generate losers – and that much of the integrity of human and planetary life cannot be left to such a rude instrument of organisation. Their concerns relate to ways in which this dominant system of organisation embeds privilege and oppression and contradicts the declared values of a just people.

Critical organisational scholars theorise the generation and perpetuation of privilege and oppression in different ways. My focus is on those, such as Deetz (1992) and Seo and Creed (2002) (reviewed in Chapter 3), who draw attention to the everyday habits of dominant order that have been so naturalised in my life and the lives of my close community. These scholars draw on the founding theorists of social constructionism, Berger and Luckmann (1967), who highlight how it is partially through the routine, habitual, unnoticed, unconscious, desensitised behaviours, that dominant institutions retain their power (see Chapter 3). Sociologists Bauman and Donskis (2013) develop these ideas, drawing attention to the unconscious actions and lack of moral sensitivity in day to day life that perpetuates oppression.

Paulo Freire (1970; 1992) highlights the intensity of the relationship between the oppressed and the oppressor who he describes as being housed within each of us. Each person, in particular circumstances, has the propensity to oppress others. The propensity to oppress is influenced by a person's social positioning and circumstance, such that a person with relative power [privilege] has a greater propensity to oppress. My intention in choosing a research focus and method has been to find opportunities to 'notice' values that maintain a dominating oppressive social order or those opportunities that might be intensified to serve a desired transformation of being. In the field of Critical Organisational Studies, Seo and Creed's (2002) model of institutional change, introduced in section 1.2, provides a framework for understanding the connections between day to day life, privilege, oppression and dominant order. These concepts, along with the theory of social constructionism through which I understand them and their significance to my research focus, are described more fully in Chapter 3.

Vandana Shiva, physicist and environmental activist, articulates the ways in which privilege and poverty are perpetuated through the globalised production, trade and exchange of food as facilitated by global food corporations such as Cargill and Monsanto (see Shiva, 2005; 2007; 2010). In particular, Shiva (2010) highlights the ways in which privileged people are potentially implicated in the oppression of others, not least through the very food that they eat. The suggestion that I am implicated in the suffering of others through the food that I eat and provide to my family raises my consciousness to the issues of privilege and oppression inherent in the otherwise routine, day-to-day food related activities. Shiva's (2008) advocacy for the localisation of food appealed to me as a response to global oppression, experienced by many as hunger, malnutrition and environmental devastation.

My privilege affords me opportunities to lessen my involvement in the corporate controlled, globalised food system and to 'feel better' by creating an apparent distance between myself and the exploitative operations of global food corporations as illustrated by Shiva (2010). For example, I have the privilege of being able to grow my own food and to buy local food from the newly developed farmers markets. However, these opportunities are not necessarily available to people with less wealth and privilege than me, people for whom a lack of access to land and gardening materials, the specific and short hours of operation of farmer markets, costs of transport to market locations and the more expensive prices are prohibitive. At the outset of my research, I questioned how local food could be wholly just without attending to local oppression and ways in which people are excluded. I reflected on the oppression in my homeland of Aotearoa New Zealand, oppressions where economic inequality and cultural disparities intersect. The oppression of Māori by Pākehā was made more visible to me when I worked in Public Health (1998-2002). During this time I attended Te Tiriti O Waitangi¹ education workshops facilitated by Pākehā and Māori educators. Signed in 1840, Te Tiriti O Waitangi, as Came (2012) describes, conferred governance responsibilities for settlers on a settler regime while acknowledging Māori sovereignty over their own affairs and assuring them of the same rights as

¹ There are two versions of this treaty – one written in Māori and the other in English. I recognise the Māori text version as the definitive version. My use of Te Tiriti O Waitangi in my report is in recognition of this. However, for ease of writing I sometimes simply refer to 'the Treaty'.

all people of this land. The Treaty workshops that I attended were part of a movement, described by Huygens (2007), concerned with developing Pākehā understanding of their Treaty agreements. These workshops were important to my becoming aware of the connections between my privilege and the oppression of Māori in Aotearoa New Zealand. I begin my research by describing the connection between dominant order, my Pākehā culture and the colonisation of an indigenous way of being (see section 1.2). My conception of the operation of now globally dominant order, as expressed with some unique features in Aotearoa New Zealand, is informed by the work of Came (2012), Orange (2011), Black (2010), Kelsey (1999), Kirton (1997) and Walker (1990).

I have focused my research on my life and a specific set of relationships and gardening actions that I refer to as community gardening. Based on my preliminary thoughts at the outset of my inquiries, I considered that such a focus would hold hope for the expression of values counter to the dominating operating norms of corporations so graphically depicted by Deetz (1992), Pilger (2003), Korten (2006), Klein (2007) and Shiva (2008). I also considered that community gardens may be an action that would lessen oppression in my homeland and contribute to the relocalisation of food as advocated by Shiva (2008). Such responses of resistance to corporate dominance and oppression, as Kelsey (1999) notes, are not untypical amongst New Zealanders. However, for Pākehā New Zealanders they often involve avoiding “the hard questions of what being a New Zealander means” (p. 374). She writes:

If economic alternatives are to draw on strong local and national communities or groups based on common interests, a clearer and more confident sense of those relationships and identities needs to emerge (p. 374).

The politics of local food in Aotearoa New Zealand, as cultural studies researchers Bargh and Otter (2009) suggest, relate to the stories of colonisation and the conflicts of Māori-Pākehā relationships. In my research in the context of community gardening, an action that draws attention to the land and Earth that we live with, I attend to these conflicts and relationships. As many Pākehā have done before me and continue to do, I attempt to hold a Treaty based ethic. The intent of the spiritual, economic, social and legal covenant of Te Tiriti O Waitangi is to ensure the care of two peoples for each other. I cannot resolve how a competitive dynamic, observable in the institutions of globalised capitalism, can coexist with

this intent. Through my attentiveness and developed relationships with Māori in my research, I identify the possibilities of dialogue between Te Ao Māori (the Maori World) and Te Ao Pākehā (the Pākehā World) for the transformation of a dominant competitive order and culture. In this way my work connects to the field of anti-racism activist scholars, including Huygens (2007) and Came (2010), many of whom draw explicitly or implicitly on the work of Paulo Freire. My intention to notice privilege and oppression, to invite others to notice, and to discuss the implications of this noticing brings an activist element to my research located in community gardens and my life.

I locate my research with the field of ‘food justice’ and alongside scholars who offer a structural critique of the local food movement so that its propensity for justice is enhanced and the possibility of ongoing hegemony and privilege reduced. These authors, reviewed in Chapter 3, include Dupuis and Goodman (2005), Slocum (2006) and Guthman (2008). Dupuis and Goodman (2005) posit some important questions regarding the development of local food including: who gets to define ‘the local’; what kind of society is the local embedded in; who do you care for and how; and is localism in itself more socially just (see p. 361). In my research I am encouraged by Dupuis and Goodman (2005), Slocum (2006) and Guthman (2008) to be mindful of my privilege and to the potential of the oppressor housed within me so that my research contributes, in both reflection and action, to the development of a more just local food movement.

My action research, described in this report, is my response to a growing critique of dominant order offered by Kelsey (1999), Maxton (2011) and Stiglitz (2012) (see Chapter 3) and the insidious connections between privilege and oppression as illustrated by Deetz (1992). Grounding myself literally in the hard and patient work of community gardening projects with others, I have worked to ‘notice’ the sociopolitical context and value basis of the community gardening I have been involved with. My suggestion, explored through my research, is that ‘noticing’ dominant order, oppression and privilege is generative of a particular kind of reflection, conversation and action. Being attentive to values in the context of community gardening and my life is a key aspect of my self-reflective co-inquiry research method described fully in Chapter 5. I begin this report with a deliberate exploration of who I am, how I perceive the characteristics of the dominant order and how this order is entwined in my life.

1.1 Who am I? – introducing privileged Pākehā

Within a generally thoughtful and loving web of relationships that I consider to be my community, there are growing numbers of people who, like me, express concerns about forms of inequity, injustice, and environmental degradation. They articulate, in various ways, that they are witness to grave human and planetary suffering and that they would like to see this changed. Despite our expressed concerns, and our generally well educated and privileged social and occupational positions, solutions appear elusive to us. In taking this concern of my close community as the starting point for my research, I became struck by the extent to which many people around me, including myself, appear to assume a sense of entitlement to often unacknowledged privileges. Some of these privileges include relative wealth, professional titles, well-paid jobs, and the support of relatively wealthy friends and family. Through our greater access to wealth and income, we have greater access to education, various activities and opportunities, and all manner of life-style protecting insurances. Being taught and employed by people who look and sound like us are some of the often unacknowledged advantages of the privileged, a view shared by McIntosh (1990). I am a member of a community of people who Bob Pease (2010), professor of social work, describes as having multiple levels of privilege.

Some of my privilege relates to the dominance of my culture in the ways life is lived in Aotearoa New Zealand. In my day to day life, my Pākehā culture dominates the way in which things are done - how education is provided, how people are housed, how communication is made, the individualised way that food is produced and apportioned, and how humanity and Earth are organised. As a Pākehā, I benefit from the many privileges that stem from being a member of a dominant group whose life-ways I have, for the majority of my life, considered to be ‘normal’ rather than culturally specific. Robinson (2004) describes a New Zealand study where participants from the majority group, (i.e. white participants) were much more likely than Māori, Pacific Island, or Asian participants to agree with the following statements:

I can turn the television on or open the front page of the newspaper and see people of my ethnic group positively and widely represented. When I am told about our national heritage or about “civilisation”, I am shown that people of my ethnic group made New Zealand what it is. Whether I use cheques, credit cards, or cash,

I can count on my skin colour not to work against perceptions of my financial reliability or status. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, poverty, or the illiteracy of my race. I can criticize our Government and talk about how much I fear its policies and behaviour without being seen as an ethnic outsider. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys and children's magazines featuring people of my ethnicity (Robinson, 2004, p.27).

For the majority of my life, I have been relatively blind to the many privileges that I benefit from and that oppress others and other ways of being. Born into an already established system of meaning, as described by Therborn (1980, as cited in Billig, 1995), dominant group people are often blind to the dynamics of their 'normality', the privileging of their way of being human and the cost of this privilege to others. Pease (2010) writes:

Most people seem to have some difficulty in accepting their own involvement in the day-to-day oppression of others and how many of the benefits they receive have been derived from the continued subordination of others. Members of dominant groups are conditioned not to see themselves as privileged or prejudiced because they are able to identify only the more blatant forms of discrimination enacted against marginalised groups. They do not recognise the ways in which society gives them privileges that come with their gender, class, race and sexuality (p. 26).

Dominant group people are, as researchers Fanon (1967; 2004/1967) and Black (2010) describe, economically, culturally, and socially privileged by both historical and current processes of colonisation. The multiple levels of privilege that I experience in my day to day life are held in place by a competitive dominating order in which I have particular advantages conferred to me through my culturally inherited and un-merited location in the dominant group. My privileges are maintained by ongoing forms of colonisation and the dominance of Western Pākehā ways of being human (see Section 1.2).

Together with Riad & Jones (2013), I recognise the limitations and problematic notions of essentialism and rigidity inherent in the typical use of the word "culture" as if the dynamics of group cohesion are a fixed and seemingly material entity or category. I also recognise that people experience varying degrees and shades of privilege and poverty in different aspects of their lives. As feminist theologian, Schüssler Fiorenza (2001) suggests, the position of individuals and groups is rarely a matter of clear dualisms - most human situations are multi layered with

advantage shared amongst many. However, I agree with Came (2012), Black (2010), Pease (2010) and Kirton (1997), that by noticing and naming dominant and privileged ways of being human, I contribute towards these dynamics as *not* being unacknowledged, *not* being seen as expressions of ‘normal’, ‘natural’ and thus *not* ‘necessary’ ways of being human. In keeping with these cultural activists I use the phrase ‘dominant culture’ or ‘dominant group’ to give form to the globally prevailing/prevalent ways of being human that includes the valuing of atomised, competitive self-interest.

The privileges that I experience bring a supposed degree of personal agency and choice that many peoples worldwide may not have access too – certainly not in the way I do. In my everyday action I believe I can choose to give my attention to particular values and particular actions. I can deflect my attention from my privilege towards the maintenance of the inequity and exploitation that affords my privilege, or I can choose to ‘notice’ dominant order and act with life-ways that, in intention and aspiration at least, promote values more generative of universal flourishing. The former choice may be seen as an easy choice at some level, as this choice would make my life more or less unremarkable among my peers, engender less friction in my family and social circles, and perhaps be seen as more pragmatically helpful in the organisations I am committed to serve. I might also allow myself to be easily deflected from ‘noticing’ my privilege, or to diminish the significance of my part in the suffering of others and of Earth. I might justify this focus by telling myself that the issues are too big for me to influence or the situation too hopeless for me to sacrifice my comfort and the aspirations of my family. However, I am encouraged by Pease (2010) who suggests that when privileged people

... come to recognise oppressive practices and the role they play in reproducing oppression [it is] possible to interrupt these oppressive practices and form moral social practices (p. 186).

As a member of a community that experiences multiple privileges, my quest is to find ways to resist and transform an oppressive way of being. As political philosopher Kruks (2005) posits, I have a choice to use my privilege in a much more conscious way than is often assumed.

Sometimes, the best way to combat privilege will be to acknowledge it and then—in lucid awareness of the impossibility of “pure” political action—to deploy our privilege as effectively as possible, to endeavor to use it well (p.197).

I consider the ‘noticing’ of my potentially oppressive ways to be a key aspect of my research and my transformation towards a person whose life and action supports the possibility of universal flourishing.

1.1.1 Linking my privilege with oppression

For privileged people, linking socially undesirable outcomes with our own way of being and our many privileges is a sensitive supposition. I have come to make this link, between the oppressor and the oppressed, through my exploration of the dominant social and economic order that is not always explicitly named as capitalism. Capitalism is an ordering of humanity and the relationship(s) of people with Earth that has been deeply insinuated in our values and in the ways we live our lives. The prevailing order, Seo and Creed (2002) suggest, is perpetuated through social interactions influenced by dominating institutional logics and organisational relationships.

Deetz (1992) and Dyer et al. (2014) contend that the dominance and institutionalisation of global capitalism is perpetuated through the logics and norms of globalised corporations. These critics view the institutional logics of globalised capitalism as competitive and exploitative, creating winners and losers in uneasy coexistence. Dyer et al. (2014) highlight the dominance of the prevailing corporate logic that they note as increasingly applied

to local government and to whole nations. All seem to function more like the corporations once associated only with industrial mass production. Their researchers, doctors, artists, clergy and governors are managed by institutional logics...A uniform economic rationality appears to rule all as if the production of cans of beans, the healing of the sick or the education of students is one and the same. ...Principals of schools have been reframed as CEOs; public relations officers who manage the media releases for states and corporations appear to serve political or investor interests rather than provide accurate information to citizens (p.14)

Corporations through their dominance in work, media, the provision of food and other basic human needs, normalise the valuing of competitive self-interest and independence in the ways people live their lives. This valuing, while dominant in the lives of increasing numbers of people globally, exists in tension and contradiction with the living of particular forms of relational interdependence and a loving concern for others and for Earth. This tension of valuing, existing in

many communities throughout the world including my own, is under exploration in my research.

The oppression of dominant order is perpetuated in the everyday action of my everyday life in a way that, as Pease (2010) suggests, is largely ‘unnoticed’ by

ordinary people simply going about their lives...blithely unaware of the implications of their everyday practices for the reproduction of oppressive regimes. We have witnessed throughout history, however, that it is ordinary people’s participation in the routines of life that enable oppression and exploitation to take hold (Pease, 2010, p.186).

The dominant valuing of competitive individualism and self-reliance is intrinsic to my ‘to-date’ trust in a call on the ethic and discourse of meritocracy to explain and justify my privilege and opportunities. Inequality, Stiglitz (2012) notes, is justified by many economists based on the theory of marginal productivity. Simply stated this theory suggests that “those with higher productivity earn higher incomes that reflect their greater contribution to society” (p. 30). This theory has been appropriated by wider society and used to justify inequality based on capitalist assessments of merit and worth. Normalised in my privileged community, this valuing of meritocracy, and the inequity it perpetuates, seem [almost] invisible to us.

Seo and Creed (2002), in their dialectical analysis of institutional change, described more fully in Chapter 3, position people and their reflective ability to notice value contradictions as critical to conscientised action and the formation of new social interactions. Seo and Creed’s model (2002) does not discount the constraints on personal agency by the dominant order, but considers that both organisations and life are in constant process of becoming and therefore are transformable. In taking a dialectical perspective, I choose to give attention to process and to notice the ways of my life that transform or maintain the dominant order. When values of justice are not adequately served by existing organisational arrangements, Seo and Creed (2002) suggest that people, perhaps through a growing intolerance or discomfort with noticed value contradiction, can become motivated change agents. The transformative possibilities of ‘noticing’ sometimes conflicting values both in my life and in community gardens is the focus of this research.

As a member of a dominant group, my power and privilege connects to the suffering of my brothers and sisters worldwide as depicted by Shiva (2008) and in the New Zealand context by Came (2012). My conception of the current socio political context, and the social construction of my social reality, is important to my ability to notice the ways of my life that perpetuate a colonising, oppressive order and ways that may be transformative of it.

1.2 The socio political context of my research

The relationship between capitalism and a dominant ordering of life and lives is well established by authors such as Deetz (1992), Pilger (2003), Korten (2006), and Maxton (2011). These relationships are entwined in what Deetz (1992), drawing on Habermas (1987), calls the ‘colonisation of the life-world’. The shaping, ordering or ‘colonising’ of an increasing proportion of human life to mechanistic, competitive, individualised, self-interested ways of being is, as Deetz (1992) describes, orchestrated through the operations of global corporations. These global corporations have their origins in the colonising forces of the European Empire.

The ‘Empire’ with its ideas of expansion, competitive market organisation, Earth domination and patriarchal, monotheistic theology came to my homeland of Aotearoa during the 1700s. Many European settlers came to Aotearoa New Zealand for diverse reasons; however their ideas and lives were readily harnessed by the dominating ideas of the time. Sinclair (2000) demonstrates that well established capitalist ideas such as the commodification of land, the legitimacy of private ownership, and the preference for profit maximisation through trade and exchange as a worthy end, came with the European settlers to Aotearoa. The values of the ‘Empire’, including the view of Earth as a ‘resource’ for human exploitation and wealth creation, had a devastating impact on the lives of Māori, the indigenous peoples of Aotearoa New Zealand. Capra (1995) describes an indigenous way of being human as a “life-affirming, Earth-orientated spiritual tradition” (p. 21). The connection between the expansion of ‘Empire’, capitalism and the ‘colonisation’ of an indigenous way of life is described by indigenous rights advocate Came (2012):

Colonial processes are characterised by nations actively extending their territories to feed expansionist capitalist economies, to expand markets, extract raw materials, off-load excess population and in the

pursuit of glory for “the empire”. Embedded within this are the standard processes of colonisation whereby the colonisers impose the mechanisms of Western or eastern civilisation through attempting to take control of indigenous spirituality, land, law, language, education, health, family structures and finally culture (p.56).

Dressed in reassuring calls for the salvation of souls or civilisation and modernisation, or economic necessity, the intention to change indigenous ways of being human has been made to seem necessary to the goals of extractive and exploitative capitalism. The transformation of land as a living being to land as a ‘resource’ is a fundamental precondition of the establishment of a capitalist way of life. The now well-established dominating capitalist agenda of commoditisation of Earth and humanity is further portrayed in practices of trade and exchange, in education (its organisation and content) and consumer and political activity, for example. The capitalist logic is portrayed as if there is no other way to think about humanity but as atomised entities pitting ourselves against each other, individually or in groups, on competitive markets for survival. The prevailing discussions are about capitalism internal adaptations and disciplines, rather than its veracity as the pre-eminent means for the co-ordination of humanity and the relations of people with Earth.

My interest in inequality and injustice was initially focussed on the gap between Māori and Pākehā opportunities and outcomes. This dimension of my study entails my growing awareness of the significant imposition of the social, political and economic preferences of the incoming settlers – the process widely referred to as colonisation. In this research, it is the associated capitalist dynamic to which all people of this land, Māori and settler, would be harnessed that is the focus of my closer scrutiny. The proposition that I and others, indigenous and non-indigenous, are harnessed to an ideology or dogma is contentious. It suggests that there are people who have the power to achieve such harnessing, and therefore have more power than others. Who has so harnessed me, and how, remains unclear to me, as the shaping of my existence to serve or comply with the values of capitalism is experienced as if an inevitable force coming from an unidentified source. When the valuing of competitive self-interest and capital accumulation enter human community, others are encouraged to act and organise similarly for the sake of their own survival, wellbeing and wherewithal to life. The dynamic, familiar to many in the expression of needing to ‘be in it to win it’, takes hold. Overall, the

historic records indicate that capitalist ideals are a principle aspect of colonisation. Those wishing to resist capitalism face considerable challenge, because when some participants in an exchange compete and value and prioritise their own self-gain the viability of relational values such as reciprocity, equity and fairness may be threatened. A self-interested, capital accumulating way of being human is unfamiliar and devastating to many cultures and people who value communality, generosity, long-term relationship and the preservation of life on Earth.

In Aotearoa New Zealand, the early success of capitalist enterprise owned and managed by Māori, as noted by Bargh (2011), was an [obvious] impediment to the ability of the settler government to establish their own successful enterprise, and hence their social, cultural and economic dominance and their vision of an expanded British Empire. To overcome this impediment, and in order to establish dominance in a competitive order, Māori land was acquired by the settler government in a variety of ways (including violence). The capture and confiscation of land by the settler government, clearly documented by Came (2012), Orange (2011), Kelsey (1984) and both Māori and non-Māori revisers of colonial history such as Awatere (1984), Walker (1990), Durie (1999), Belich (2007) and the United Nations Human Rights Council (2006;2011), was an obvious breach of Te Tiriti O Waitangi. Came (2012) documents the frequent clear, and even more often subtle, breaches of Te Tiriti including the settler governments declaration of 'waste' or uncleared land as crown land; the New Zealand Constitution Act 1852 (drafted by Governor Grey and New Zealand Company leader Wakefield) which disenfranchised most Māori from participating in government through an individual property qualification that did not recognise communally owned land; and the confiscation of land from Māori following the Land Wars of 1845-1872. All of these treaty breaches cemented Pākehā control of the lands of Aotearoa and hence their dominance in the extraction, production and exchange of commodities for profit towards the accumulation of wealth and advantage.

Since the signing of the Te Tiriti O Waitangi in 1840, Pākehā laws and governance have not only excluded Māori from both their land and culture but have also, as Came (2012) highlights, afforded only marginal opportunity for Māori to participate in the capitalist economy or governance. With land capital

largely confiscated from their hands and the simultaneous increasing need for money as a means of survival, many Māori were attracted to the developing cities and towns to find work. For many there may have been no choice. Isolated from culture through policy and law, often forcibly ushered to towns for survival, opportunities to remain connected to Māori cultural practices and values of collectivism were diminished. The classification of Māori as worker for the Empire, in homes, on farms and in factories was, as Orange (2011) contends, effectively normalised through an intensive colonisation programme.

In capitalist trade and exchange, the ownership of capital confers a significant degree of dominance in social and economic life. Advocates and apologists for a capitalist orientation to the world, including Stiglitz (2012) and Sen (1999), view capitalism to be the system fairest amongst all organisations invented thus far. They suggest that it is a system most able to provide the means for individuals to take charge of their own destiny, for those living subsistence life-styles to modernise, and for the poor to achieve greater levels of wealth and security. However, they also point out the inconsistencies between espoused values and the outcomes in practice – much of which to them are exploitative and contribute to injustice, the intensification of poverty and as Alvesson and Wilmott (1992) suggest to the concentration of power in fewer hands.

The competitive dynamic of globalised capitalism is at odds with the values of love, relationship and ‘concern for others’ that I observe and experience as present in both Māori and Pākehā families and communities and in the energy I refer to as God. Proponents of the ecological and spiritual interdependencies of life, including Capra (1997; 2002) Macy (2013) and Williams et al. (2012), suggest that the consequences of human action that occurs at the expense of others and planet has on-going, rippling ramifications in terms of exclusion, marginalisation and oppression. I see the capitalist dynamic of a competitive orientation as undermining the expressed relational and spiritual commitments laid out in Te Tiriti O Waitangi. The principle of ‘concern for other’ is, as Armstrong (2011) describes, the fundamental logic observable in the professions of all the major religions around the world. The ramifications of a lack of attention to a ‘concern for other’ are demonstrated by the dramatically growing gap between the rich and the poor within families and communities in New Zealand, as described by

L'Huillier & Humphries (2011) and Rashbrooke (2013), and globally, as documented by Stiglitz (2012).

Seo and Creed (2002) suggest that the 'noticing' of value contradictions such as those expressed above, and the possible tension and conflict that this 'noticing' sparks is pivotal to the energising of my potential as a social change agent. My research, located in community gardens and my life, explores the possibilities of noticing in the context of bicultural relationship for the prevention of both Pākehā hegemony and the ongoing colonisation of a dominant order that creates privilege through oppression.

Despite its representation by some advocates, including Friedman (1962), of its win/win potentials, I present capitalism, now orchestrated through the power and influence of global corporations, as a 'normalised' competitive system, which even if it should be played on a supposedly level playing field, still intentionally rewards winners and allocates perhaps desirable secondary prizes to some. Many people, relatively privileged included, are threatened and vulnerable to being moved into capitalism's periphery through redundancies or the downward pressures on conditions of service. This (fear) has a 'disciplinary effect', as argued by Humphries and Dyer (2005), keeping people harnessed to the game and disciplined to the goals of capitalism (see Chapter 3). Peripheralisation or complete expulsion from the game is a grave reality for many, as the means of survival, framed as access to resources, is increasingly unattainable for the variously excluded.

In my critique of capitalism, I am conscious, as Kelly (2005) suggests, that trade and exchange in non-market economies can also be exploitative. As Stiglitz (2012) notes, the concentration of wealth and power was in many ways more extreme in pre-capitalist societies, variously justified through religion and ideas of divinity or other rationalising or intimidating logics. My critique of capitalist organisation is not to suggest that this organising is worse, or better, than any other form of economic organisation. It is to suggest, however, that the form of economic activity most available – or perhaps the only available system to me and my peers - is a system that is shaped in such a way that more people are harnessed to its service at great cost to many and to Earth. As Dyer et al. (2014) suggest,

...start looking at the social and environmental footprint all this productivity and economic growth has generated. All the 'reduce, recycle and reuse' you can muster will not make a dent in the corporate footprint. Take a look at the swirling plastic mass in our oceans, entangling and strangling life. Climate change is all about the effects of our footprints...who is accountable and who is avoiding responsibility for the consequences of footprints of Exxon, Shell, BP and the other big oil Empires (p. x).

When the values of capitalism *dominate*, human organisation limits on realistic opportunities to live differently are imposed. This is an imposition known well to indigenous peoples the world over. The arguments that support my critical analyses of capitalism are now well established and cover many aspects of the destructive elements of the dominant economic system. My interest in the transformation of dominant order is expressed through a focus on food – a necessary dimension of sustenance and community. I have focused my inquiry and my 'noticing' on my life and on a way of producing food with espoused values of mutuality, interdependence and sharing (community gardening), because I am interested in the possibilities of living differently. I am interested in the expressed values of the Te Tiriti O Waitangi and in how these values may be upheld in my community gardening and my life. My critical and reflective engagement with community gardening in Aotearoa New Zealand, as Bargh and Otter (2009) suggest, is an engagement with the politics of the local, and with the conflicts and possibilities of Māori-Pākehā relationship.

1.2.2 The Food Corporation

Human existence depends on food and, ultimately, on Earth. As with the majority of my community, I engage daily in the processes of the global marketplace to provide food for myself and my family. This daily engagement embroils me in the prevailing forms of food production and distribution intensifying globally. As highlighted by critical food justice scholars Hendrickson, Wilkinson, Heffernan, and Gronski (2008), a relatively small number of transnational food-related corporations (including Cargill, Bunge, ADM and Monsanto), whose primary interest is to generate profit, now dominate decision making regarding global food production, distribution and consumption. Cargill, Bunge, and ADM, for example, control nearly 90% of global grain trade (Giminez & Patel, 2009, as cited in Bailey, 2011).

Shiva (2010) illuminates the might and power of global food corporations in her homeland of India. Indian farmers are enticed by these corporations with their stories of wealth and prosperity into a programme of 'seed replacement' where traditional seeds are replaced by the newer varieties that are promoted to be pest resistant. Seed diversity and biodiversity in general is diminishing through this programme of 'seed replacement'. Some pests develop resistance to the toxins emitted by the new crops and new pests emerge and proliferate, which in turn requires increased use of pesticide. Farmers face mounting debt as they struggle to purchase the necessary fertiliser, pesticide and seed required for participation in the corporatised food system. This debt burden has created a suicide rate among farmers that Shiva (2010) describes as epidemic. Cancer rates are also noted to be increasing and are attributed to the increasing use of pesticides.

In Aotearoa New Zealand, the increasing dominance of global corporations in the production and distribution of food is also evident. Recent reports commissioned by the Ministry of Business Innovation and Employment (2014) signal a governmental drive for the increased removal of trade barriers and a concern to attract the investment of multinational corporations in the New Zealand food and beverage industry.

The corporatised food industry, or the 'green revolution', is suggested by global food corporations including Monsanto to be 'the solution' to the world's hunger problems. However, as Shiva (2008; 2010) and McKibben (2010) suggest, not only does the corporatised, industrialised food industry fail to address persistent global hunger and food insecurity, the hefty emissions resulting from 'global food swaps' contributes significantly to climate change. Shiva (2010) concludes that trade and exchange based primarily on the achievement of corporate profits and unending 'economic growth' is both socially and environmentally unsustainable.

The normalised and institutionalised operations of corporations, as with any dominating institutions are, as Seo and Creed (2002) suggest, difficult to notice and resist by people who inhabit the institutional environment that corporations shape. Ways of being that premise winning or usurping and eliminating the other are institutionalised, normalised and expected in the day to day operation of a capitalist corporation that employs and feeds many [but not all]. Applied to the organisation and distribution of food, or any other tradable commodity, the

dominance of a competitive ethos encourages organisations to ‘play the game’ just as ruthlessly as others might for the sake of themselves. Hendrickson et al. (2008) describe the capitalist market system as a ‘treadmill’ where corporations get to exercise their power

...gained from a dominant market share, capital accumulation or access to markets...the largest firms are running at full-speed. One may gain a little and then fall back. There are others in the rear, but they are no threat. While firms in the rear occasionally fall off, sometimes one of the leaders stumbles a bit. The others just run over that firm, or knock it off the treadmill entirely. No one seems to enjoy the process as the machine (the capitalistic market system) just keeps speeding up, but they all have to stay on it and keep everyone else off it or they no longer can participate in the system. Those who aren’t on the treadmill struggle to get on because they perceive no other options in the food system (p. 3-4).

Corporations compete on a market of similarly orientated (and socially legitimised) forms of organisation that increasingly includes arms of State and Non-Governmental Organisations more commonly being reformed as ‘social enterprises’ (Humphries & Grant, 2005). The normalised valuing of competitive self-interest increasingly pervades all manner of human organisation, as it does my life. Herman and Chomsky (1988) bring to life the notion of the ‘manufacture of consent’. This consent relies on the prior manufacture and embedding of ideas and values to be ‘taken-for-granted’ as necessary to the organisation of humanity. The manufactured concepts and practices that normalise competition and allocate individual ownership of Earth and resources to specific entities or people dominate the ways in which everyday things are done in Aotearoa New Zealand. The harnessing of some people to the interests of others is justified and normalised everyday practice.

Iconised in everyday language, the competitive, exclusionary and dominant ways of corporations seem largely unquestioned and unnoticed in my busy, scheduled day to day consumption. In my home town of Hamilton New Zealand, most people that I know compete in the corporate controlled marketplace in order to meet their basic needs including shelter, food, education, transport and income. Like many in my community, I often feel as if I have no choice but to compete and continue with this dominating way of life. This reflection resonates with that of Max Weber who in his famous essay, *The Protestant Ethic and the Spirit of*

Capitalism, demonstrates profound unhappiness when describing how capitalism requires living “someone else’s design for your life” (Sennet, 2006, p.31).

However, as evidenced by the world Occupy movement and worldwide protests against global food corporations, increasing numbers of people are expressing their dissatisfaction with the outcomes of corporatised food system and globalised capitalism. The Occupy movements beginning was marked by the first protest on the 17th of September 2011 in New York City and soon spread to ‘Occupy’ activities in many cities around the world. While initially targeting bankers, the movement was soon linked to the capitalist system more generally - an analysis already well established by authors such as Pilger (2003), Korten (2006), Gore (2007), Klein (2007) and McKibben (2010) and also now alive in popular media. Jorge Mario Bergoglio (2013), the current Pope Francis, writes:

Just as the commandment “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills (Bergoglio, p. 45).

This expressed dissatisfaction, Seo and Creed (2002) contend, presents opportunity for reflection and the possible formation of new social interactions and new ways of being. Conflict, tension, discomfort and dissatisfaction are, Seo and Creed (2002) suggest, important motivators of social change.

1.2.3 Noticing

The capitalist orientation, the purported need to serve the ‘global economy’ as a precondition of all other values, appears to prevail in much public and private decision making. Gramsci (1971, as cited in Deetz, 1992) would call this the establishing of a prevailing hegemony into which I, and most people I know, have been well integrated. However, for Seo and Creed (2002), the very ‘noticing’ of an inconsistency, contradiction or paradox opens the opportunity to interrupt the hegemony and to act for its transformation towards interdependence and universal flourishing. The espoused commitment to free speech in democracies endorses the necessity for opportunities to question the status quo and to call for a response to such questions – to ensure in principle, at least, that unfairness or inequity can be named and changed. In this inquiry, and in my life, I elect to ‘notice’ my part in the colonisation of the life world and attempt to influence the direction of change.

I recognise that the ways of being human for those closest to me culturally (Pākehā) are, to a significant degree, a product of history shaped by the ideas pressed into common understanding by ‘the Empire’ moderated by simultaneously expounded values of democracy. Along with Black (2010), I suggest that ‘noticing’ or ‘marking’ my Pākehā cultural heritage and practices is an imperative part of the process of decolonisation. In this inquiry, I consider decolonisation as a transformative process that attempts to shift the dominance of particular ways of being human towards interdependent, interconnected ways of seeing and being human. I consider the decolonisation of my Pākehā mind, a place where the normalised ideas of competitive self-interest may take hold *or not*, as an important focus and thus the significance of my chosen self-reflective research style.

Drawing on the traditions and contemporary work of critical organisational scholars, my work is predicated on the proposition that the material wellbeing that can be generated for some from the competitive trade and exchange of commodities for profit has *captivated* Pākehā, Māori and many peoples worldwide. With Deetz (1992), I view it as the form of colonisation with global reach and intensification that is achieved both through direct violence (Chomsky, 1999) and hegemonic stealth (Humphries & St Jane, 2011). The dominance of capitalist enterprise as a form of organising signifies the degree to which people have been colonised to the actions of exploiting both Earth and people as the best or only way that trade and exchange can be conceived.

In my attention to ‘noticing’ I seek to identify ways in which my discipline to the ‘normalised’, dominant ways of competitive individualism may be curtailed. My suggestion, inspired by Freire (1970), Seo and Creed (2002) and other advocates of reflective action, is that my conscientisation is important to the transformative possibilities of my actions. Along with Bentley (2007), I suggest that reflecting on values can serve as a regulatory pathway for the governance of human actions. Writers from many different disciplinary fields, including psychologist Harré (2011), organisational theorists Senge et al. (2004) and Wheatley (2002) and economist Schumacher (1999), acknowledge the possibility of increased reflection and critical consciousness for the development of new social interactions. Described also as praxis, Seo and Creed (2002) highlight how critical reflection

may enable the transformation of ‘noticed’ social contradiction into new social interactions. There is wide interdisciplinary acknowledgement of the importance of praxis in enabling social change.

Flyvbjerg (1998), drawing on Harbermas (1987), observes that students of power [dominant group] use non-rational rhetoric to maintain their interests and privilege. This non rational rhetoric, he suggests, involves the communication modes of eloquence, rationalisation and charisma. As a privileged person and researcher, I suggest the importance of my attention to ‘noticing’, not only my use of non-rational rhetoric, but all the ways that I contribute to the maintenance of the rationalised, normalised life-ways of dominant order that privileges me and marginalises others. Such noticing and attentiveness is the focus of my work presented in this research report.

1.3 Action research as response

Enlivening conscious action is a principle feature of action research methodologies. Action research methodologies are, as Reason and Bradbury (2001) describe, based on a conception of research as a process of social construction, meaning making and knowledge reproduction. Seo and Creed’s (2002) model of institutional change draws on the theories of social constructionism developed by Berger & Luckmann (1967). Their suggestion is that ‘noticing’ social contradiction is one way of making praxis and social change more possible. As a privileged person I consider the need for my own change as a pivotal aspect of research concerned with the transformation of dominant order. It is partially for this reason that I have chosen a first person action research orientation. This research orientation is explained more fully in Chapter 5.

My action research study is motivated, in part, by my resonance with the discontent voiced worldwide regarding globalisation and the increasing wealth inequality and human and planetary exploitation that coexists with the dominant order. The relentless pursuit of profit by capitalists, and the lack of governance for redistribution, equity and fair trade, have resulted in an increasing gap between rich and poor (Stiglitz, 2012). The richest 1% of people in the world now controls 40% of the world’s wealth (Davies, Sandström, Shorrocks & Wolff, 2011). Through the work I describe here, I have come to more fully understand the call of philosopher and critical theorist Žižek (2012), as he reminds Occupy protestors

of the hard and patient work of social change that must follow their then high visibility in the global media:

Carnivals come cheap...the true test of their worth is what remains the day after, how our normal daily life will be changed. The protesters should fall in love with hard and patient work – they are the beginning, not the end. Their basic message is: the taboo is broken; we do not live in the best possible world; we are allowed, obliged even, to think about alternatives (Žižek, 2012, para 3).

The development of the local food movement, as Dupuis and Goodman (2005) allude, is partially a response to the dominance of global corporations in the production and distribution of food, noted by Shiva (2008) to be failing in addressing persistent levels of global hunger and causing marked environmental devastation. In a recent report, the Food and Agricultural Organisation of the United Nations (FAO, IFAD & WFP. 2013) describes the state of world hunger:

...around one in eight people in the world are likely to have suffered from chronic hunger, not having enough food for an active and healthy life. The vast majority of hungry people – 827 million – live in developing regions, where the prevalence of undernourishment is now estimated at 14.3 percent (p. 2).

The links between the increasing concentration of power in the organisation and distribution of food and the number of undernourished and hungry people worldwide together with environmental devastation is articulated in a recent Oxfam report (Bailey, 2011):

Hunger, along with obesity, obscene waste, and appalling environmental degradation, is a by-product of our broken food system. A system constructed by and on behalf of a tiny minority – its primary purpose to deliver profit for them...Enormous agribusiness companies hidden from public view...function as global oligopolies, governing value chains, ruling markets, accountable to no one (p. 6).

In formulating a response to this broken food system I, along with Shiva (2008) and the worldwide Occupy movement, question the globalised competitive system of trade and exchange that pervades and orchestrates an increasing proportion of life with Earth.

Community gardening, with its connection to local food and espoused values, had intuitive appeal as an action that I imagined I could engage with. It appealed to me intellectually, emotionally, spiritually and materially – in terms of time and resources available to me at the time of this work. Community gardening was an

action I considered to be compatible with my strong commitment to my children, my family and wider community. Food, as a basic necessity, a human right, and a significant part in the flow of the life of my community seemed a good place to focus my attention. It is with community gardens and the people and relationships entwined there (and in my life) that I choose to work to notice ‘ways of being’ that sustain or transform predominant and normalised forms of social ordering.

The self-reflective action research that I present in this report is part of my commitment to the ‘hard and patient work’ that, together with Žižek (2012), I suggest to be part of transforming dominant order. My attention to ‘noticing’ dominant order is intended to contribute toward an agenda of capitalist decolonisation by encouraging reflection and deep consideration of ways of being human. My attention to ‘noticing’ privilege and oppression in the context of community gardening, as a project of local food, is encouraged by the critique of Bargh and Otter (2009), Guthman (2008), Slocum (2006) and DuPuis and Goodman (2005). In varying ways, these authors suggest that without a commitment to understanding local oppression, equality, inclusion, anti-racism and social justice, advocates of local food development, and particularly those belonging to a privileged dominant group, may further perpetuate the dominance of a particular way of being human. My work contributes to the body of knowledge concerned with how the privileged may be part of social transformation. I review the literature related to privilege in the context of local food in Chapter 4.

1.4 My method and research focus

My chosen method of self-reflective co-inquiry attends to the risk of my ongoing oppressive ways through a conscious attempt to ‘notice’ the colonised aspects of my mind and strengthen my commitment to alternative ways of being human. Marshall (2004) suggests that first person research, or ‘living life as inquiry’, is an important component of action research as it forces the researcher to pay attention to issues of power and to issues of self, but also to notice topics of co-inquiry. My aim in this study, as inspired by Bourdieu (1984), Deetz (1992) and Seo and Creed (2002), is to illuminate the transformative possibilities of my noticing of values associated with dominant order and those, such as interdependence, that I consider to be transformative of it. My intention is to see how noticing affects me,

what my responses are and the ripples of my noticing evidenced in the actions, including conversations, of my life.

Gardening can encourage attention to land, to the stories it holds, and to how people have come to stand where they do. Injustice, oppression and colonisation are part of the stories of land in Aotearoa New Zealand. As a community gardener concerned with oppression and exploitation both worldwide and in my home nation, I could not engage with gardening without a deep consideration of these stories.

As encouraged by Kaumātua Pita Te Ngaru, this report of my research is mostly written for those who are privileged members of a dominant group, so that we might consider and attend to our place and responsibility in the creation of both pain and exploitation the world over. My consideration of oppression and privilege, in the context of community gardening, begins in my home Aotearoa New Zealand and extends, as does the reach of my privileged, consumptive life, to the shores, mountains and field of lands the world over.

Privilege and responsibility, concepts discussed further in Chapters 3 and 4, is the overarching theme of this research. It is a theme that I consider to be always with me and so therefore is present in all of this work and in many of the conversations I have had. The ideas that I have discussed with my co-inquirers are the emergent themes of this research: whakapapa (theme 1, Chapter 8), the unnoticed order (theme 2, Chapter 9), and love and relationships (theme 3, Chapter 10).

I am a participant in this research process and the author of this account. It is a partial account. My account has been contributed to by my co-inquirers, my supervisor, my family, my friends, my work colleagues, by those I garden with, through media stories, literature and theories that I have read. My account is influenced by the context of my life. My research method and relationships are more fully discussed in Chapter 5.

Many questions prompted me towards the shaping of this study. The harrowing images of starving children contrasted with images of excessive wealth spur me to question how such inequity could exist and how it may be prevented. How are we to assess the value of our civilisation, ourselves as a people, if not by the manifestation of justice and care for each other and for all life? Freire's (1992)

questioning of capitalism and the dominance of exploitative and exclusionary organising values resonates with mine:

What excellence is this that manages to coexist with more than a billion inhabitants of the developing world who live in poverty, not to say misery? Not to mention the all but indifference with which it coexists with “pockets of poverty” and misery in its own, developed body.

What excellence is this that sleeps in peace while numberless men and women make their home in the street, and says it is their own fault that they are on the street?

What excellence is this that struggles so little, if it struggles at all, with discrimination for reason of sex, class, or race, as if to reject someone different, humiliate her, offend him, hold her in contempt, exploit her, were the rights of individuals, or classes, or races, or sex, that holds a position of power over another?

What excellence is this that tepidly registers the millions of children who come into the world and do not remain, or not for long, or if they are more resistant, manage to stay a while, then take their leave of the world? (p. 94).

Like Freire (1992) my questions are wide ranging. Through initial exploration I have attempted to shape my questions into an actionable research agenda framed within the requirements of a University research protocol. As I highlight in Chapter 5, my research questions have evolved during my research and new questions continue to develop.

The overall research question that I have used to guide my analysis and frame this account is: What are the transformative possibilities of ‘noticing’ in the context of community gardening and my life? Some of the questions that encourage the learnings and reflections that I present in this report are:

- 1) How do I, as a member of the dominant group, ‘notice’ capitalist values and in my choices enable or limit the possibilities of interdependence?
- 2) As a member of a dominant group, in what ways does ‘noticing’ in the context of community gardening and my life appear to enable my questioning, resisting, and contribution towards the transformation of the dominant order and capitalist values as I perceive them?
- 3) In what ways do I notice my capacity to question, resist and contribute to the transformation of the dominant order as being limited by the embeddings of this dominant order in my life and the majority of the people in my community?

When I began this research, ideas of community gardening and environmental action had been discussed for decades. The consequences of climate change were

being hotly debated. Yet from many accounts (Korten, 2006; Shiva, 2008; McKibben, 2010), human change was not moving at the necessary pace to prevent environmental and social catastrophe. I posit that personal change for those who are privileged is challenging because the comfort of privilege can act as a barrier to personal change. In my inquiry, I attempt to expose the exploitative underpinnings of the grave social, economic and cultural inequality that I benefit from.

Within the communities of privilege that I am part of, the values of collaboration, concern for others, love and generosity are present and enduring. The unobvious, unnoticed contradictory *dominant* valuing of competitive self-interest lived through us in our participation with others in and with the many human organisations of our lives is my concern in this work. My contribution is to show how ‘noticing’ dominant order and values in the context of community gardening and life can enable transformative reflection, conversation and being. While it may be possible for me to live lovingly and generously within any organisation, if this organisation is ultimately self-interested and therefore marginalising of others, what it is that I am ultimately participating in? My inquiry is about the possibilities of transforming the *dominance* of a social order that enables my privilege, while marginalising others, towards universal human and planetary flourishing.

1.4.1 My co-inquirers

The reflections and insights of my co-inquirers are woven throughout this report and are pivotal to the reflections that I present and the analysis that I develop. I describe my method of self-reflective co-inquiry in Chapter 5. The co-inquirers that I introduce in this section are some of the people that I have inquired with and gardened with. Their reflections are shared in this work and are intermingled with mine. We have talked about the things that matter to us and that connect to my research focus. They have agreed to be identified and named in this report.



Kaumātua Pita Te Ngaru - Matua Pita is of Ngāti Patupō, Ngāti Mahanga and Ngāti Te Wehi decent. Matua Pita has close relationships with Ngāti Hauā and with the Tumuaki o Te Kīngitanga. Matua Pita is Kaumātua for Youth Horizons – an organisation that supports young people with severe conduct problems. Matua Pita is also a talented weaver, musician and artist (Photo 1).

Karen Morrison-Hume - Karen is a Pākehā New Zealander, social justice advocate, inquirer and activist. Karen is the Missioner of Anglican Action, a social justice service based in Te Ara Hou Village, Hamilton New Zealand (Photo 2).



Kaye Anderson-Hall - Kaye describes herself as is a 6th generation kiwi who loves New Zealand's culture and beautiful land. Kaye participated in community gardening so that she could pass on what her father and grandmother had passed onto her: The love of the soil, the passion of harvest, and the passing of one season to the next. Kaye is a wife and partner to David Hall and mother of four adult children (Photo 3).



Alice Bulmer - Alice describes herself as a musician, researcher, writer and cultural food activist. She is a first-generation Pākehā New Zealander with parents from the United States and the United Kingdom, and whakapapa to Wales, Northern Sweden (Sami), Scotland, Germany, England and India. She is wife and partner to Matthew Bannister and the mother of two young adult sons, Tom and Albert Bannister. She has been a member of the Hamilton Organic Gardeners committee from the group's beginning (Photo 4).



Tim Cox - Tim is a non-indigenous, white American of English and Scots decent. He is 'Dad' to Charlie, Madeline and Emily and my husband and partner. Tim is an environmental engineer and scientist who cares for the wellbeing and protection of water (Photo 5).

1.4.2 Opportunities and limitations of my method

As a person colonised by a competitive order that now dominates the ways in which humans organise both with each other and with Earth across the globe, I consider my attention to the manifestation of this order in my values and in my life as an important research focus. Rather than seeing the way the world is as something beyond my control, I have consciously located the dominant order in the values and actions of my everyday life. I have invited questions regarding the way people are to each other and to Earth and have attempted to notice the ways of being that perpetuate or transform the dominant order now frequently associated with planetary degradation and human suffering. The opportunities of my research method relate to the personal change that this growing attentiveness encourages in me and in those around me. In this research I have seen what reflections, ideas and actions are possible when I give my time and energy to living with greater consciousness and awareness encouraged through my research and the reading and the conversations it has involved.

In this report of my research, I demonstrate the outcomes associated with living with greater attentiveness to values and the ways that I am both in community gardening and my life. However, my research method is limited to a certain extent by my capacity to notice values and to notice the ways that I am complicit in keeping the dominant order intact. In this report of my research, I demonstrate the outcomes associated with living with greater attentiveness to values and the ways that I am both in community gardening and my life. However, my research method is limited to a certain extent by my capacity to notice values and to notice the ways that I am complicit in keeping the dominant order intact. One of my initial responses to this limitation was to strengthen my knowing of ‘dominant order’ through reading widely and to commit to continued reading of literatures I might otherwise not have been attracted to. I came to see early on in the process that my research method could be also limited by my motivation to notice when the enticing allure of my ongoing privilege and comfort is always possible. My continued commitment to reading connected me to these less dominant narratives as does my continued relationship with people who are also interested in ‘noticing’ the way their life ways connect to ongoing oppression or the possibility of universal flourishing. My supervisor and my co-inquirers remained critical to my ability to ‘notice’ the value contradictions of my life. Without ongoing

attentiveness to the ways that I am, to ways that are considered 'normal', I realised early in this work that I was often at risk joining the stream of colonised consciousness that flows around me and whose marketing is forever seeking to draw me in. I recognised that my research method would be limited by the limitations of my desire to be the change that I want to see in the world.

Chapter 2: My worldview and how I think about knowing

As a Pākehā New Zealander my worldview, and what I believe exists around me, within me, through me, and beyond me (if indeed anything does) is shaped by the relationships of my life, my life experiences and the ways of being and seeing that I have known and come to know. Both what I believe exists and my worldview are partially shaped by the people in my life, by my Catholic upbringing, the schools that I have attended and by the university education that I have experienced. What I believe has also been shaped by my reading of O'Donohue (1997), Capra (1997; 2002), Royal (2003), Williams et al. (2012) and Berry (2013) who advocate a belief in interconnection which encourages a deeply relational way of seeing and being human.

My worldview (2.1), what I believe exists (2.2), who I am and how I live my life are in a continual process of becoming. I consider that there is a fluid and multidirectional relationship between what I believe exists and my worldview. What I believe exists develops the lens through which I see the world thereby affecting the ways that I might inquire and how I contribute to what is known and to scholarship. My ideas of how things are in relation to each other affects the analysis that I bring to the experiences that I have had, including the observations I have made and conversations that I have had (2.3). Therefore, I consider the importance of declaring who I am, my beliefs and how I see the world at the forefront of the work that I present.

2.1 Worldview

Williams et al. (2012) highlight the central aspect of a Western or modern worldview or paradigm including the separation of self from others, human from the environment and nature from culture. This way of being began with Descartes who suggested that the mind and body, material and immaterial, animate and inanimate are distinct and separate realms of existence. This idea of separation was the foundation of dualism – a way of seeing the world in a definitive, categorical, and mechanistic ways. Spelman (2013) describes the Greek and Christian origins of a dualistic, rational, mechanistic, objective and scientific Western worldview. From this reading I am encouraged to reflect on my own

worldview that is informed by my Western, Pākehā culture. I consider both my worldview and my culture to be open to ‘development’.

As a child I was taught, although not only, to consider life in some mechanistic, categorical ways. Instilled by my Catholic faith, particular ways of being human, for example, were right or wrong, good or bad. This thinking in some ways created an internalised dynamic of competitiveness as I attempted to win the battle against my always possible badness or sin. God, I was taught, existed somewhere up in the sky and the people that had gone before me were now in heaven, somewhere separate and somewhere else. However, alongside these ideas of disconnection and an internalised competitive battle of good versus evil were also notions of interconnection that suggested the relationships between all of life and all realms of existence. The idea of compassion, for example, appeared to traverse what may have been deemed good or bad making both love and healing possible. God and those who had gone before me, while possibly somewhere above me, were also spirits I could talk with and their presence always with me. Hence while I was taught to see life in a categorically shaped way, often with an element of separation and even contradiction between categories, there were also many seeds of interconnection and holism that I have always been nurtured to cultivate, and this has remained a significant aspect of who I am.

A compartmentalised, categorised, dualistic, worldview, I argue in this inquiry, supports the unrealistic idea of relatively disconnected atomised independent individuals, marginalised from their social and environmental connectedness. In the prevailing mechanistic de-animated worldview of economic rationality, human connectedness might be recognised as an amalgamation of parts that may serve or inhibit the efficiency or well-running of the machine. In this worldview, an individual exists distinctively separate from others but is recognised as having a part (or role) in the system as a whole. This mechanistic perspective is well defined, scripted and policed. Its disciplines can be enforced by force but more typically are conveyed and maintained through the hegemonic maintenance of the prevailing ‘colonisation of the life world’ and by the prevailing values of Western economic organisation as described by Deetz (1992). Korten (2006) traces the beginnings of this dominating, exploitative valuing and organisation to Mesopotamia, some 5000 years ago, where humans made a dramatic change from organising with Earth to organising as Empire. The values of Empire, dominant

today through the policies and practices of neoliberalism and ‘free trade’, include competitive individualism and Earth domination. Deetz (1992) contends that these values inform almost all forms of formal organisation and encroach deeply into the prevailing sense of self/personal identity. I consider the yearnings of colonised, atomised individuals to be connected and included. People who find, or are pressured into, a foothold/job in what is at source an exclusionary order may have some sense of an interconnected world in that they are part of ‘it’ – the dominant order. However, security and interconnection within an exclusionary competitive order is perhaps delusional. In my day to day life I witness and am part of many actions that express an understandable determination to ‘fit in’ with the ‘normalised’ ways of a dominant order for the sake of self. I do not want to be left on the margins or to be one of the excluded. Hence while I believe in an interconnected world, I sometimes choose not to ‘notice’ the ramifications of my actions that this belief suggests. This inquiry is partly about how my belief, through my noticing of the ways that I am conflicted, might better motivate my life and the ways that I am towards a valuing of interconnection.

I ‘notice’ the times in my life where I have acted mostly mechanistically in the world, placing my ‘concern for all others’ aside so that I can function more aptly in ways that are ‘normal’ for the sake of myself. Within a world dominated by ideas of independence, self-sufficiency and competition, I often feel, as Sennet (2006) suggests, that I have attempted to live someone else’s design for my life. However, today I am inspired by the people who resisted a deanimated, colonised view of the world, and the courage they had to stay true to their intuitive knowing of an interconnected universe. Through several streams of thought, including Spiritual Ecology, Radical Human Ecology and Ecological Economics, ideas of interconnection, of spirit with body with mind, and of a living Earth are being recentralised. O’ Donohue (1997) has connected me with a Celtic way of seeing that resonates deeply with my intuitive knowing. Capra (1997) has articulated the idea of a web of life and Royal (2003) a woven universe. I enjoy the imagery that develops from these metaphors. In the organisational disciplines, the emerging of Radical Human Ecology (see Williams et al., 2012), where the relationships of human beings are given focus, seems to be the most recent ripple of intellectual energy advocating a connected, cosmological embedded worldview. This interconnected worldview, while not always present, recognised or upheld in the

ways I live my life, is the worldview that I bring to the analysis I present in my research report. An interconnected worldview suggests that the wellbeing of others is intricately connected to the wellbeing of self and Earth. It is a perspective that encourages the importance of my 'noticing' the ways I live my life.

2.2 Ontology

As a Pākehā woman, wife and mother, daughter, grand-daughter, sister, auntie and inquirer I have become increasingly disturbed by the prevailing cultural characteristics that appear to inform, justify and evaluate what is to be understood as rational, sensible and ethical behaviour by those living in Aotearoa/New Zealand at the turn of the 21st century. I am interested in the attribution of responsibility for self and immediate family, the justification of private ownership of property, the assumptions about dominion and control over land, water, and non-human life, and the deep separation of material from spiritual dimensions of life (sometimes referred to as Cartesian dualism). The noticing of a predominance of instrumentality in relationships of a rather limited and largely economically driven rationality, as expressed by Deetz (1992) and Dyer et al. (2014) is central to my inquiry. I have become increasingly concerned by the pervasiveness and permissiveness of these cultural characteristics, that, following Black (2010) and Came (2012), I refer to as the dominant culture and my ancestral and present day connections to them. Dominant culture is often described as 'Western culture' because the dominating cultural characteristics of competitive individualism are suggested to emanate from the Western areas of the globe, beginning as Korten (2006) suggests in Mesopotamia. In my research, inspired by Huygens (2007), Black (2010) and Came (2012), I use the term 'Pākehā' instead of 'Western' to give recognition to who I am as a white person with European ancestry living in Aotearoa New Zealand in relationship with Tangata Whenua (indigenous people of the land) ideally in accordance with the Te Tiriti O Waitangi.

The characteristics that I depict in this inquiry as dominant cultural values are in tension with those simultaneously expressed culturally and politically as commitments to more collective notions of responsibility for each other and Earth. In Aotearoa these are given specific form by the government's commitment to democracy, ratification of the United Nations Declaration of Human Rights (UNDHR) and moral and practical tussle with the implications of Te Tiriti O

Waitangi. As the founding document of Māori-settler relationships and governance arrangements, Te Tiriti O Waitangi establishes the rights of Māori to both authority and self-determination with regards to their land, culture and resources. For Pākehā the Treaty also establishes their ongoing responsibility to the wellbeing of Māori and all peoples in Aotearoa New Zealand. In the wider context of globalisation of capitalism, these values are given form in the United Nations Global Compact and its various programmes of influence, including the Business Guide to the Declaration of the Rights of Indigenous Peoples (United Nations Global Compact, 2013) and the call to environmental responsibility articulated in the Rio Plus 20 agenda (United Nations, 2012).

For me, the values, life and words of Jesus Christ encourage my desire and responsibility to be compassionate, forgiving, non-judgemental, understanding and revolutionary. It is the story of the life of Jesus, as a connector to and embodiment of the spirit that I am most familiar with and choose to be guided by. This story is deeply entwined with the socio-political and cultural aspects of my identity as researcher. It is what David Boje (2001) might call the ante-narrative, how the story of my past connects to my sense of self in the world – a world made ontologically meaningful through present interconnections and relationships. Whilst significantly challenged by dominant culture, I want to manifest in action the values of universal interdependence and wellbeing. While compromised in varying ways, and specifically through the dominance of economic rationality and efficiency, it is a desire that I believe, stems from much greater force/energy than me, a belief in a creative impulse or inspiration shared (but perhaps expressed in a different metaphor) by the spiritual ecologists (including Macy 2013), organisational theorists (including Capra 1997; 2002 and Reason, 2005), economists (including Murtaza, 2011 and Schumacher, 1999) and Māori scholars (including Royal, 2003 and Spelman, 2013) that I draw on in my research. This ‘force in/for/through the world’ is what I call God, some call the Divine Spirit, and most people-of-faith would call Love with its many manifestations that include compassion, generosity, respect and ‘concern for others’.

The value of interconnectivity is a way of being that has been sustained by many a creative and courageous community. It is the holistic impulse within me, seeded in my childhood that resonates for me with the holistic cosmologies of indigenous peoples. Royal (2003) highlights the perception of interconnection as being

integral to a Māori worldview. Radical human ecologists Williams et al. (2012) bring together a collection of essays that describe this valuing within many indigenous cultures. Royal (2003), Williams (2012) and Spelman (2013), explore the contribution of a deeper respect for Te Ao Māori in the context of a Treaty based future for Aotearoa. Such a future would involve established and ongoing equity (culturally, economically and spiritually) between Māori and Pākehā – the people of the Treaty. It is this appreciatively orientated work that I wish to support in my research toward forms of human organisation more embracing of interconnection.

In contrast to an identity generated from the expressed interpretation of the values of the spirit incarnated and expressed in how I read of the life of Jesus, I have become acutely aware of the seductive and pervasive influence of the institutions of globalised capitalism in my life. This influence is most obvious in the plethora of commodities that, as Deetz (1992) suggests, I use to shape my individualised identity (see Chapter 3). Now noticed, this influence has been diminishing as my preferred self-identification; this ‘now noticing’ is the first step to reclaiming my intention to engage with this influence in my own life. Commodity consumption may well be a response to a deep and unexpressed fear that must accompany the alienation from a sense of collective endeavours, mutual responsibility, and a sense of trust in one’s community. My attentiveness to these pervasive cultural characteristics has heightened a previous intuitive discontent with the social context of my life. Stories of contrasting oppression and wealth, my earlier reading of the effects of economic inequality and my work in Public Health had spurred my concern for injustice and my desire to understand more fully the ways in which I might act to bring about greater justice and universal wellbeing. The possibilities of an interconnected perspective also motivate me along with spiritual ecologists Berry (2013) and Macy (2013) and radical human ecologists Williams et al. (2012) along with many others to work for transformational change - to enhancing more community or collective expressions of flourishing both in the world and within myself. I review these authors and their ideas and suggestions for transformational change in Chapter 6.

Despite my desire to transform my own values and practice, my life appears to typify the privilege that the dominant paradigm promises. The largely uncritical acceptance of a seemingly invisible dominant paradigm, described by privilege

researchers McIntosh (1990) and Borell et al (2009), has allowed me to enable and justify my life of relative material luxury and cultural dominance. It is this potential relationship between my own privilege and the suffering of others which deeply concerns me and suggests my making explicit in this research, the influence of my commitment to a more Christ-like identity. In my privilege and contributions to the maintenance of the 'status quo' I am implicated in the oppression of other in a way that Tolstoy (1991) pointedly describes:

I sit on a man's back, choking him and making him carry me, and yet assure myself and others that I am very sorry for him and wish to ease his lot by all possible means - except by getting off his back (Tolstoy, 1991, p. 108).

I see it as my responsibility to address this implication and to get off the backs of others and I posit that noticing my ways of life and my values is the first step in a radical reorientation of self and life away from competitive individualism towards interdependence and universal flourishing. My assessment of my varying enactments of this responsibility was partly established in my childhood by the weekly Catholic confessional assessment of 'what I had done and what I had failed to do' - an orientation to self-reflection repeated in the incantation in the Confiteor of each Sunday's Mass. In this childhood socialisation into a Catholic world view, I was encouraged to reflect on how my actions connected to the values of my faith. It is this sense of responsibility and my ongoing self-reflection and assessment that motivates me toward connecting with others toward transformational change.

From my place of privilege I see how actions perpetuating the dominant paradigm oppress not only the materially exploited or spiritually alienated, but also the people that it seemingly privileges. Epidemiologists Wilkinson and Pickett (2009) demonstrate the negative impacts of economic inequality for all sectors of society, suggesting that the degree of trust between people is greater in more equal societies. I have witnessed the mental illness of both myself and other members of my family, and I attribute this loss of wellbeing partially (at least) to our assimilation to the pervasive, colonising cultural characteristics of the dominant paradigm, to the pervasiveness of the competitive consumer culture and in particular to the devaluing of interdependence. Encouraged through ongoing calls to economic productivity, efficiency and instrumentality, a lack of meaningful attention to relationship, has caused pain that is far reaching. Spiritual ecologist

Murphy (2013) argues that the comfortable living of some, together with corporate power relations and foreign wars, grease the juggernaut of “globalised coal and oil-based military-industrial-media economy” (p. 117). Murphy (2013) encourages an awakening to ways in which each of us, and particularly those who have and maintain a privileged ‘lifestyle’, participate in the maintenance of a life damaging order:

And yet: have a look: the juggernaut is not separate from us. We are staring with growing fear and disgust at something that is not “safely” outside ourselves but exists with our own full-blown participation. Cursing the drug dealer does not free us from being junkies (p.118).

It is from a place of relative privilege that I engage with others who wish to transform or diminish the influence of the dominant paradigm and to enhance a more inclusive, relational, interconnected paradigm that recognises the connection between privilege and suffering, and that encourages action toward a more equitable world. In working for this change, I draw on all the experiences and reading that gives me some grounding in an ontology or worldview that embraces interconnection and interdependence. An interconnected worldview promotes a life preserving wisdom that is suggested by Capra (1995), Stewart-Harawira (2012) and Williams (2012) to be associated by with many indigenous cultures the world over. It is the work of the articulation, amplification and manifestation of a preserving and life giving worldview that I wish to engage with. I wish to encourage the spread of this worldview into what I see as the colonised places of life. Food – its forming and its nourishing, is one such colonised space. I see this decolonising work as important for the wellbeing of all humanity.

This declaration of my worldview and the belief and values that are integral to who I am influences my chosen research method, the selection of the communities and individuals I work with, and deeply affects my evaluation of readings and actions considered in this research. I cannot imagine writing about relationships, values, social justice and change, without declaring and involving the centrality of these aspects of my ‘self’.

2.3 Epistemology

Central to my chosen research methodology is the belief that all knowing is developed through and in relationship with others and Earth. Ways of knowing, intellectually, emotionally, spiritually and intuitively while interwoven are

differently valued, noticed and applied in my day to day life. My ‘noticing’ when informed by a belief in an interconnected world draws upon all my ways of knowing. In the spirit of interconnection, I seek to be attuned to all the ways that I am and to all that influences me. My knowing is limited to my experiences of life, to my reflections on these experiences with others, and to the ways that I am informed by the many authors and activists that I have come to know during this PhD journey.

In my action orientated research project, I am concerned with enabling transformative change beginning with my own personal change and the letting go of the dominance of instrumentality and material identity to the manifestation of interdependent and interconnected ways of being. My hope for change, as potentially expressed through community gardening and my life is for increased relationship and interconnection. I am exploring the contribution that noticing ways of being human might make to these transformative possibilities.

As a researcher and community gardener I have talked and gardened with many people. People come to the activity of ‘community gardening’ or gardening with others in ‘community’ in different ways with different philosophies and ways of seeing and being in the world. Freire (1992) suggests that human ‘hope’ for a world more enhancing of wellbeing, must be rooted in the struggle for it. As I articulate in my research report, part of the struggle is learning to talk about each of our ways of seeing and being in the world (see Chapter 9). I posit that by developing a deeper, philosophical, understanding of self and humanity through ‘noticing’ values and actions people can contribute to a discourse of ‘hope’ and the realisation of universal flourishing. Without a developed consciousness to the ways that people are with each other and with Earth, the dominant order is likely to prevail. Seo and Creed (2002) suggest that developed consciousness is critical to the formation of new social interactions. However the propensity for critical consciousness to result in social change is influenced by a number of different factors including people’s experiences, the current institutional context and their awareness of other ways of being (see Chapter 3). Along with a critique of capitalism, my report describes my work of ‘noticing’ values in my experiences of life and community gardening with others. The ‘living of my life’ with others has provided me, a person living life as inquiry as described by Marshall (1999), with endless rich material for reflection and for ‘noticing’ the life-ways of dominant

order. The action of ‘noticing’ is illuminating of the relationships of my life and also of the transformative possibilities of my life ways.

There are many ways that I see interconnection and interdependence existing in my life and in the communities that I have come to be in relationship with. I think of many gatherings of extended family and friends in both the celebration and tragedies of life and the invaluable togetherness at such times. I think of my times in community gardens when I feel difference becoming less apparent as we connect to the Earth and to each other as human beings, sharing stories that connect us (see Chapter 10). I think of the times I’ve had the privilege of being with Tangata Whenua in places, gatherings and settings supportive of Māori tikanga and the spirituality and connection so alive there (see Chapter 8). I think of the circles of love that I have observed in many relationships. I think of how I sometimes know when someone is thinking of me and me of them. To me these experiences speak of a different paradigm: a paradigm centred to the soul and to connection. I draw on these experiences, however, not oblivious to the deep social critique of and the real pain in some of these stories, or to their manifest privilege sometimes achieved at the expense of others. I call these experiences mine. My current and developing perceptions and assessments of these experiences inform this work and illustrative examples are set out in subsequent chapters and most notably in chapters 8, 9 and 10.

The embracing of a relational, interconnected way of being, suggested by Royal (2003), Shiva (2005), Stewart-Harawira (2012) and Williams (2012) to be associated with the valuing of an indigenous worldview, is argued to hold much hope for human and planetary wellbeing by both ecological economists (see Murtaza, 2011) and spiritual ecologists (see Vaughan-Lee, 2013). In looking to embrace such a way of being I not only look to my own soulful experiences but to the life of Jesus. I am also deeply moved by the described ancestries of my Pākehā culture that also embrace interconnection. In particular I am drawn to the work of O’Donohue (1997) in his description of Celtic spirituality. It is the drawing of attention to an interconnected, relational paradigm that is central to my research methodology and can be linked to organisational scholarship in the work of Capra (1997; 2002), Wheatley (2002) and Senge et al. (2004). I also look to the values of Māori tikanga as it is becoming more available to me. Some of this tikanga can be read in the work of Mead (2003), Royal (2003; 2009) and Spelman

(2013). I posit that a relational approach to humanity and Earth and all her creatures, and an acceptance of the deep interconnection between various human organisations and endeavours, are necessary for the flourishing of people and planet. My research method is informed by this interconnected valuing. The reflective processes of first person action research develop my attentiveness to my relational self. Being relational is critical to my ability as a researcher to be able to talk deeply with others (co-inquiry).

Action Research theorists, such as Marshall (1999; 2001; 2004) and Reason and Bradbury (2001), recognise the centrality of interrelationship. Methods of action research invite collective and individual reflection on actions so as to encourage movement toward a world that is more just. Notions of a more just world are usually attuned to enhanced human flourishing and are increasingly associated with a deepened sense of environmental responsibility. The theory of praxis is central to the processes of action research. By engaging in a continuous cycle of action and reflection, the praxis described by Freire (1970), researchers/communities may come to understand each other a little more and be able to amplify the hope that exists in human actions. Action research comes out of an epistemology associated with social constructivism (see Berger & Luckmann, 1967; and Burr, 2003) through which the research process itself is seen as part of the social construction of what comes to be accepted or taken for granted as 'knowledge'. I elaborate on this theory in Chapter 3.

Methods in action research are often emergent and unpredictable in some sense, as the focus is not on discovering some objective truth and honing preconceived research methods to achieve this but, Gatenby & Humphries (1996; 2000) suggest, in working consciously with the ongoing construction of meaning. In this way action research is process rather than outcome orientated. How human beings make meaning together evolves as relationships build. Relationship building, as Gatenby & Morrison-Hume (2002) attest, is central to the laying of foundations for action research. My intention in this research has been to work consciously in the development of such relationships in the context of community gardening and my life. I have explored the relational and value basis of community gardening and my life together with others who I describe as co-inquirers. I have focused on noticing the values that permeate my community garden action and my life, and

the possibilities generated from this noticing in the work of transformational change toward universal flourishing.

I am motivated by the hope expressed by both myself and others that an interconnected way of being can be given premise. The potential to contribute to the transformation of the dominant food systems which are argued by Shiva (2008), McKibben (2010) and others to be associated with extreme exploitation, environmental degradation and oppression, motivates my hope. I am inspired in contributing towards the alternative organising of human endeavours supportive of spirituality, deep ecology, interconnection, biculturalism, universal sustenance, and the flourishing of human and planetary wellbeing. My research focus in my community gardening action and in my life rests with noticing values that are potentially enabling of an alternative pathway for food provision and human organising, as well as those ways of being that maintain the dominant order. In my research I have taken a self-reflective and collaborative path to knowing. My research involves my own reflection and storytelling related to my life and community gardening action (self-reflective inquiry) alongside the reflections and stories of others (co-inquiry).

Chapter 3: Locating and theorising my research

I see life as being in a constant state of becoming. This worldview and my interest in process resonate with the theories of social constructionism and institutional change described in this chapter. My choice of theory connects to my intuitive and spiritual sense of life developed through my Christian faith, my life experiences and my reading of Celtic spirituality and spiritual ecology. In this chapter I will explore the key theories that I draw on in my research and that inform my first person action research methodology and my method of noticing, reflecting and talking with others.

My research is focused on the possibilities of *noticing* institutions and values in my day to day life and community gardening action. Drawing on the pioneering work of sociologists Berger and Luckmann (1967) on the social construction of reality and the diverse developments of such ideas by later institutional theorists including Benson (1977), Seo and Creed (2002) develop a model of institutional change that informs my research (3.1). Generated from their understanding of institutionalisation, Seo and Creed's model has a unique focus on the generative potential of noticing institutional paradox and contradiction. They highlight the possibility of new social interactions generated through increased attentiveness to noticed institutional paradox and contradiction that have the potential to generate personal or organisational tension and conflict. Noticed tensions and conflict are not to be feared, Seo and Creed (2002) suggest, because they hold the possibilities of personal and institutional transformation. Seo and Creeds (2002) hopeful orientation to the potential for institutional and wider social change encouraged both my emergent PhD research focus and my methodological processes.

In this chapter I review social constructionism and institutionalisation to examine how the dominance of the institutions of globalised capitalism, including the normalised and taken granted behaviour of corporations, are theorised (3.2). Drawing on Deetz (1992) I illuminate some of the challenges of such analyses for the achievement of social change in the social context so depicted (3.3). I then discuss the ways in which, through increased attentiveness (3.4), praxis – the reflective critique of existing social arrangements and the active mobilisation of institutional inhabitants in the reconstruction of social arrangements (Benson, 1977) - may become more possible.

3.1 A theory of institutional change

The conceptualization of the processes of social construction and institutionalisation developed by Berger and Luckmann (1967) are central to the work of Seo and Creed (2002) and the many other organisational institutional theorists that they build on including the work of Benson (1977), Jepperson (1991), Friedland and Alford (1991). Berger and Luckmann (1967) describe the uniqueness of human relationship with environment suggesting that human beings shape the environment that they live with and this in turn shapes them. They describe the involvement of humans in their own construction as always a “social enterprise” (p. 67). Human ways of being and social realities are created through social processes and interactions.

Given the varying possibilities of human interactions Berger and Luckmann (1967) question how the “empirically existing stability of human order” (p. 69) is achieved. Social order they suggest is an ongoing human production, not biologically given or derived but only existing because of human activity. They describe how human activity develops order and becomes ordered through a process of habituation. Habituated actions may retain their meaningful character or usefulness, but their meanings “become embedded as routines [in a] ...general stock of knowledge, taken for granted...and at hand for...[human] projects into the future” (p. 71). The psychological gains of habituation are significant because the individual no longer has to consider every action and carry the burden and tension of a myriad of decisions on a moment by moment basis.

Berger and Luckmann (1967) suggest that habitual ways of being human become institutionalised through processes of “reciprocal typification” (p. 72). Over a relatively long period of time, repeated reciprocal social interactions (habits) come to be understood as typical behaviour. As a product of history, reciprocal typifications generally manifest in large numbers of people. Typical, routinised habitual, behaviours are eventually developed into institutions or taken for granted operating norms. Institutions, reified in human consciousness, can be thought to “control human conduct by setting up predefined patterns of conduct, which channel it in one direction as against the many other directions that would theoretically be possible” (Berger and Luckmann, 1967, p. 72). A human activity

or particular way of being is suggested to be institutionalised when it has been subsumed under social control, no longer requiring any other control mechanisms.

The perceived 'normality' of everyday life is shaped and developed through institutionalised, taken-for-granted, ideas and behaviours such that many actions require very little attention in the conduct of every-day life. Berger and Luckmann (1967) highlight that normalised, routinised behaviours create little sense of astonishment or danger. People are born into an institutional environment, such that their world is perceived by them to be an objective reality and a set of "undeniable facts" (Berger & Luckmann, 1967, p.78). Berger and Luckmann (1967) suggests that institutions are often perceived as external, existing beyond us and beyond our control or reified, rather than subjectively created through the practices of everyday life. The concern with this perception, Berger and Luckmann (1967) highlight, is that humans forget their "authorship of the human world" (p. 106). Berger and Luckmann (1967) question whether or not people, embedded in an institutional environment, are able retain an awareness of the ways that social reality is constructed and their day to day contributions to this construction. Social change only happens through human action. Berger and Luckmann's (1967) concern is that "if one gets absorbed in the intricacies of the conceptual machineries by which any specific universe is maintained, one may forget this fundamental sociological fact" (p. 134).

Informed by Berger and Luckmann, Benson (1967) develops a theory of dialectical analysis. He draws dialectal theory as derived from a Marxist analysis that is concerned with the processes involved in the production and reproduction of particular organisational forms (Benson, 1967). A dialectical theory recognises both the possibility of human agency and the constraints on this agency imposed by the constituted institutional context. This paradox is described by Berger and Luckmann (1967) as the paradox of embedded agency. Utilising this theory thus developed, Seo and Creed (2002) present a dialectical theory of institutionalisation and institutional change (see figure 1). In summary, Seo and Creed's (2002) model suggests that social interactions *potentially* develop into institutionalised norms and logics through the process of social construction. Institutionalised logics and orderings together create a totality of interconnecting processes and actions. Incompatible institutions or operating norms are suggested

to result in social contradictions, the presence of which *may* create conflict and tension and potentially reshaped consciousness through reflection. This reshaped consciousness *may* stimulate social actors to enact new social interactions which in turn create social change and new social constructions. Social contradiction, influenced by incompatible institutions and values, is mediated through ‘praxis’ (conscientised action) which generates new social interactions.

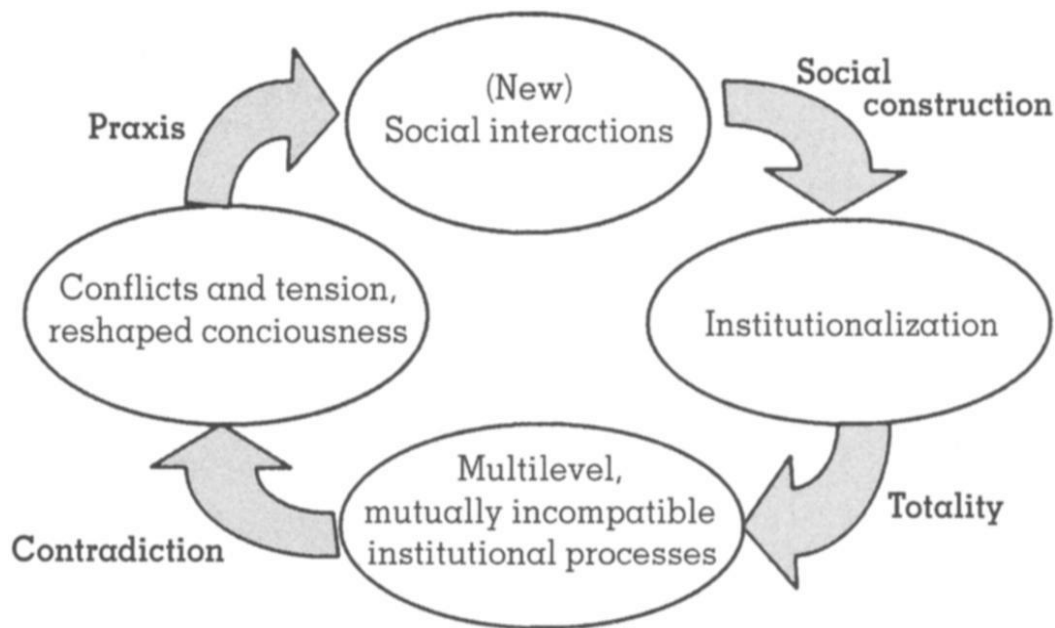


Figure 1 - Institutionalization and institutional change: Processes from a Dialectical Perspective (Seo & Creed, 2002, p. 225)

In my summary of Seo and Creed’s (2002) theory of institutional change, I have emphasized the *possibility* and *potential* of social change presented in their model. Seo and Creed (2002) connect the experience of contradiction, tension and conflict resulting from incompatible institutional processes with increased consciousness, reflection and the possible formation of new social interactions. However, as Heydebrand (1977, cited in Seo and Creed) suggests, “the development and influence of institutional contradictions are more or less specifiable probabilities, rather than inevitabilities” (p. 229). Seo and Creed (2002) suggest that conflicting values or ‘discomfort’ *may or may not* be exploited or ‘used’ by ‘social actors’ to generate new social interactions.

Seo and Creed (2002) describe the importance of critical thought and conscientised action (praxis) for the creation of social change. In particular they highlight the importance of how deeply a contradiction may be felt for its

propensity to stir conflict, develop consciousness and ignite change. While I am excited by this prospect I am also aware of the challenge of ‘noticing’ institutional contradictions in my life of relative comfort and also what to do with this noticing in an institutional environment increasingly dominated by corporate logic perceived as normalcy. This awareness was sharpened by my noticing the unwillingness or discomfort among my circle of family and friends, when conversations about injustice turned towards examinations of our potential complicity in the suffering of others – the trigger for my research as discussed in Chapter 1. In the following section I will describe Deetz (1992) analysis of corporate institutional dominance and, utilising the theory of social constructionism, highlight how this dominance is achieved.

3.2 The dominance of the corporation

The dominance of corporations in the orchestration of human life is a topic well illuminated by Deetz (1992). Deetz (1992) contention is that corporations, through their dominance in the orchestration of work, income distribution, and consumption have a profound effect on the way people are human. Deetz (1992) highlights how corporate workplace values and practices extend into nonwork life (home and community) through “time structuring, educational content, economic distributions, product development, and creation of needs” (p. 17). Deetz (1992) argues that the institutional norms and logics of state, family and education change as they are increasingly integrated with the dominating corporate structure: the institution of state becomes increasingly concerned for economic growth rather than the public good; the institution of family increasingly concerned for the standard of living rather than values and identity and; the institution of education, traditionally concerned with critical thought, trains instead for occupational success. Deetz (1992) concludes that “the extent of the modern corporate encroachment into nonwork and noneconomic sectors of life and its domination of other institutions might properly be called a new colonizing activity” (p. viiii). Critical organisational and management theorists and educators, including Dyer et al. (2014) have responded to Deetz (1992) analysis by calling for increased attention to the pervasiveness of the prevailing institutional logics in organisations and in the realm everyday life. In my research I join these scholars and name the prevailing dominant institutional logics observable in increasing numbers of organisations as ‘The Corporation’.

The interconnected processes of praxis (action and critical reflection in dynamic interplay), social construction and social contradiction, depicted in Seo and Creed's model, are central to my research intent and the methodology described more fully in Chapter 5. In this section I will describe how institutional dominance is socially constructed, and how dominating institutions of capitalism tend to serve the interests of the most privileged and powerful. I highlight how privilege is enabled through dominant discourse. My quest is to problematise privilege so that I may be increasingly conscious of it and the ways that it is produced, 'normalised' and accepted in the current institutional environment.

The theory of social constructionism developed by Berger and Luckmann (1967) is further illuminated and developed by Burr (2003) who describes the significance of the discourses of everyday life in the construction of meaning. Through their relationships and conversations human beings construct the world together. In their day to day lives people draw on a variety of discourses while also constructing new discourses and meaning. Writers in the field of narrative psychology support this idea by highlighting how people tell each other and themselves stories that powerfully shape their possibilities (Burr, 2003). The suggestion that each of us develops social constructs and tell stories that shape our lives highlights the possibility that we, each of us, can possibly change our constructions, our stories, and create new possibilities for action. By focusing on developing increased consciousness in my life my research attempts to illuminate this possibility.

Burr (2003) discusses how there may be a variety of different discourses surrounding any one object or topic, each with a different story to tell about the object in question. The dominant institutions of capitalism are surrounded with a variety of different discourses. Different stories bring different elements into focus, encouraging different considerations which have different implications for action (Burr, 2003). For example, stories of capitalism's success in alleviating poverty [for some] through the development of 'competitive markets' are used to justify 'new markets' in more places, whereas stories of capitalist exploitation, and the exclusion of many from market participation, are used to question this expansion. Different stories promote different assumptions for what may be accepted and promoted as 'truth'. Discourses and the stories that people tell each

other have implications for social practices: for what we do, what we should and can do and what can be done to us (Burr, 2003).

Burr (2003) notes that it is in the interests of relatively powerful groups that some discourses and not others receive the stamp of truth. However, Foucault (1976, cited in Burr, 2003) suggests that it is not that powerful groups [necessarily] dream up ideas and stories to use for their own gain. Rather, particular social conditions provide the opportunity for the emergence of particular ideas and these ideas can be used by more powerful, privileged groups to advance their own position (Foucault, 1976, cited in Burr, 2003). The economic situation of the early 1980's for example provided a suitable 'breeding ground' for the advent of neoliberalism and the idea of unrestrained competitive markets (Stiglitz, 2012). This culturally available discourse, explored in the following section, and its associates have, as Kelsey (1999) and Chomsky (1999) describe, since been appropriated and promoted by more powerful groups for their own gain.

3.2.1 Neoliberalism

Birthered in the ideas and reasoning of 17th century philosopher Locke, the neoliberal approach to the organisation of trade and exchange suggests that the ideals of individual competitive potential, freedom and rational economic behaviour in trade and exchange are best achieved without State intervention (Stiglitz, 2012). Such ideas, once established as 'givens', are conducive to the expansion of corporations who in a deregulated environment are accountable only to their own logics without any external institutional constraints. Stiglitz (2012) highlights how the domination or monopoly of particular corporates in particular markets are more likely when government market regulations, that prevent monopolies, ensure market entry and manage competition, are relatively absent. However, neoliberals suggest that State intervention in the places of trade and exchange [marketplace] is disruptive of the otherwise *naturally* efficient organisation of resources through markets (Stiglitz, 2012).

Sen (2009) and Maxton (2011) review the work of Adam Smith and suggest his advocacy for government intervention in trade and exchange so to maintain fairness and prevent market monopolies. Classical liberals, such as Smith, sought freedom from the overlords of their time and were very clear that wealth created

through entrepreneurial activity was central to being free of feudal dominance (Coleman, 2013). Both liberals and neoliberals value entrepreneurial activity for its apparent potential to enable freedom from domination and thus to contribute to human wellbeing as financed through market engagement with rewards meted out according to astute investment and diligence. Avid neoliberal proponents such as Margaret Thatcher and Ronald Reagan also suggest that ‘the successful entrepreneur’ will disperse their good fortune through the expansion of the market-based Empire, creating jobs and opportunity for an increasing number of people thereby reducing the need for State provided social assistance. However, as noticed by Pope Francis (Bergoglio, 2013), the organisation of humanity according to this theory has yet to result in universal flourishing and the current inequities of wealth and environmental devastation suggest a devastating and dangerous trajectory.

Liberal and neoliberal economists suggest that competition between people as ‘producers and consumers’ enables the determining of fair values and fair pricing in the trade and exchange of ‘products and services’. However, as economist Leitner (2011) notes, the achievement of ‘fairness’ in trade and exchange requires a “willing buyer and willing seller, with neither being required to act, and both having reasonable knowledge of the relevant facts” (Internal Revenue Service, publication 561, as cited in Leitner, 2011). However, when examined at the global level, the global marketplace, as Stiglitz (2000; 2001) highlights, is fraught with asymmetries of both power and information that prevents the realisation of fairness. The owners of capital, for example, have far more power in the marketplace than those without. People with greater access to information are imbued with greater power. Rampant product advertising also ensures that people are denied balanced and considered information. The lack of opportunity to live in other ways and various discriminations in labour markets when one is granted access also, as Humphries and Dyer (2007) discuss, discipline many people to accept any form or quality of employment for the sake of feeding, clothing and housing their families and themselves. Protest or assertive demands of rights may be met with expulsion. Even taken at face value, market driven orientations embed injustices that may have their origins in realms the market may not desire to account for. The dominance of Pākehā in the ‘successful markets’ of Aotearoa New Zealand, for example, could be seen as embedding the injustices of land

confiscation. ‘Successful entrepreneurs’ are not asked to account for pre-existing injustices though they cannot in full conscience claim to be disengaged from it. Sen (1999) and Boston (2013) describe how poverty disadvantages many from developing their capabilities and realising their opportunities. Fairness or equal opportunity in the marketplace is, Stiglitz (2012) and Boston (2013) suggest, highly unlikely without government intervention to address the substantive inequities of power and opportunity.

The dominance of the neoliberal discourse, powerfully promoted, as Stiglitz (2012) notes, by Milton Friedman and other economists at the Chicago School of Economics, has been appropriated by policy makers to enable the deregulation of competitive markets, increased privatisation and the increasing domination of global corporations in trade and exchange. In this social context, the more marginalised discourse that represents ‘capitalism’ and competitive markets as institutions based on exploitation is less likely to enjoy widespread acceptance (Burr, 2003). The perceived legitimacy of ideas, stories and organisational form is influenced by the institutional environment. Seo and Creed (2002) and Dyer et al. (2014) suggest that the legitimacy of an organisation increases, and so too its ability to attract resources, when it is identical or similar in form or shape or structure to the institutional environment.

Increased organisational and individual conformity to neoliberal market doctrine is, as Kelsey (1999) notes, readily observable throughout the world and in Aotearoa New Zealand. The reform of institutions and organisations in favour of a neoliberal logic has been developed through outright aggression in some nations and more subtly through the urging/advocacy and operations of a variety of powerful international institutions including the International Monetary Fund and the World Bank (Paloni & Zanardi, 2006; Harvey, 2006; Kelsey, 1997). In New Zealand, these reforms included the removal of trade barriers, the corporatisation of management in public institutions, cuts in social security, the reduction of top tax rates and the development of State that is enabling of the dominance of the private sector (see Rashbrooke, 2013; Kelsey, 1997). These discussions are deeply assumed in the engagement of New Zealand in the trade liberalisation agreements in and for the Pacific and elsewhere (Kelsey, 1999; 2013).

Some critics of neoliberalism, including McCormack (2012) and Bauman and Donskis (2013), suggest that the degree of capitalist institutional domination is such that the only perceived *legitimate* function of the State is to create the conditions of the free and unrestrained 'market'. While proponents of neoliberalism bemoan State intervention in markets they do, McCormack (2012), Harvey (2006) and Crawford (2006) suggest, demand that the State adequately legislates and orchestrates for the structuring and dominance of markets in everyday life. The development of strong individual property rights by the State, for example, is conducive to the dominance of markets (see Harvey, 2006; McCormack, 2012). Harvey (2006) highlights that the State favouring neoliberalism will also

...set up those military, defence, police and juridical functions required to secure private property rights and to support [purportedly] freely functioning markets. Furthermore, if markets do not exist (in areas such as education, health care, social security or environmental pollution) then they must be created, by state action if necessary; but beyond these tasks the state should not venture (p.145).

The neoliberal insists that the 'game must go on' and that the State, while not intervening, must be a respectful host. With its premising of competitive, unfettered markets and the protection of strong individual property rights, neoliberal ideology is suggested by its proponents to reinvigorate human creativity and capital accumulation. Yet, Harvey (2006) and Crawford (2006) suggest a far more sinister motivation, contending that neoliberal organisation ensures the maintenance of an ordering in which the elite, as the dominant owners of capital, can remain prosperous and powerful.

The negative outcomes of neoliberal reforms, particularly in terms of economic inequality have been well documented both globally (Wilkinson & Pickett, 2009) and in Aotearoa New Zealand (see Rashbrooke, 2013). The spread of unrestrained markets has not delivered the social outcomes that proponents suggest it might. The profits of unfettered markets are suggested by neoliberal economists to trickle through communities, providing jobs, education, sustenance and opportunity. With his attention on the impact of the outcomes of the globalisation of contemporary capitalism in the USA, Gordon (2012) highlights that the trickle has all but dried up resulting in a 'new breed' of winners:

Globalisation does not reduce the growth of all American wages...Top executives of multinational industrial and financial firms can enjoy rising incomes based on their firms' reach across the world. The CEOs of Coca-Cola and Boeing enjoy a worldwide market, and the rise of the emerging markets is an opportunity rather than a threat to them and adds to their bonuses and value of their stock options (p. 20).

In New Zealand, burgeoning economic inequality (see Rashbrooke, 2013), inequity in educational attainment (Ross and Gibson, 2007), heightened and racially biased degrees of punishment in the criminal justice system (Bell, 2011) and increased child poverty (Child Poverty Action Group, 2011) are just some of the ongoing consequences attributed by these authors to neoliberal reform. Harvey (2006) concludes that the notion of unrestrained markets delivering fairness is

...negated by the facts of extraordinary monopolization, centralization and internationalization of corporate and financial power. The startling increase in class and regional inequalities both within States (such as China, Russia, India, Mexico and Southern Africa) as well as internationally poses a serious political problem that can no longer be swept under the rug as something 'transitional' on the way to a perfected neoliberal world (p. 157).

The mantra of 'economic growth' is another discourse appropriated by dominant group that, as Deetz (1992) suggests, cements economic rationality as a primary consideration in the organisation of humanity with Earth.

3.2.2 The mantra of economic growth

Inequitably attained from the beginning of competitive market organisation, capital is increasingly concentrated through the operation of 'free markets' and minimised state welfare, both in New Zealand and throughout the world. The outcomes of neoliberal reform suggest that the 'free market' serves those with power the most and those without the least. For a particularly privileged segment of the population there may be a raft of choices about who they agree to work for and under what conditions. The value of their labour is deemed many times more valuable than that of the workers who provide the services that keep the buildings clean, the elderly cared for and the roads mended.

As ordinary wages and salaries have grown only slowly, top executives and management have been rewarding themselves with handsome pay packages. In 1998 the average wage was \$33,000 and average CEO fixed pay (that is, before bonuses) was \$356,000 (11

times the average). Ten years later the average wage was \$49,000 (50% increase) but CEOs averaged \$690,000 (almost 100% increase and 14 times the average) (Closer Together, Whakatata Mai, 2011, para 1).

Fair valuing and pricing in the market place (including the labour market) is only delivered when participants do not feel required to act. Yet, for the sake of food, housing, and protection, many feel that they have no choice but to sell their labour, and their homes and their land for the highest price they can extract. Access to sufficient power to cook food and warm homes is essential. Families do not have a choice to not access power. People who have less income appear to have less opportunity to shop around than the more affluent (see ONE News, 2014). For the sake of their survival and protection and without any viable alternative, people are often required to act within relationships of trade and exchange that do not serve them justly or fairly. For some, this inequity results in greater ill health or even direct or indirect death. Pope Francis articulates the social reality associated with the current institutional environment:

How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalised: without work, without possibilities, without any means of escape (Bergoglio, 2013, p. 45-46).

Despite these outcomes, however, the pressure to continue to organise Earth and people towards relatively unfettered global competitive markets can be observed in many places. The current negotiations surrounding the Trans Pacific Partnership Agreement (TPPA) for example, signal that the project of neoliberal reform is far from over. The TPPA is a proposed regional free trade agreement currently being negotiated by twelve countries throughout the Asia-Pacific region. Selectively and vehemently promoted by the United States government and its corporations, the proposed TPPA extends the reach of multilateral trade agreements into the domain of domestic policy. Kelsey (2013) notes that

...the unique features of the TPPA will have very little to do with the concrete commercial benefits to the parties or its legal niceties. It may well achieve the goal of imposing high-level, behind-the-border disciplines on governments through market-centric norms, an ideological commitment to light-handed regulation, and a structured role for corporate interests to interfere in countries' domestic policy process (p. 264).

Along with the latest wave of welfare reforms underway in Aotearoa New Zealand, this trade agreement signals the ongoing power of the elite and their promotion of the neoliberal ideal. The continued dominance of unfettered competitive markets in the organisation of people and planet worldwide has been made possible, as Sir Edmund Thomas (2013) concludes,

By the mantras, shibboleths, the myths, the falsehoods and the specious beliefs that are propagated by the rich and powerful to perpetuate their wealth and privilege. That is not to say that they do not believe the mantras, shibboleths and myths they propagate. For the most part they do. Indeed it is the fervency of their convictions that make them such a potent protagonist and a determined protector of the privileged position they have rested from the community (p. 6).

The acclaimed objective of ‘economic growth’ is part of this mantra. When economic growth is measured by Gross Domestic Product, only market based trade and exchange is counted. Shiva (2013) describes the various ways in which the measuring of Gross Domestic Product does not account for the productivity of non-market based human action:

GDP is based on creating an artificial and fictitious boundary, assuming that if you produce what you consume, you do not produce. In effect, “growth” measures the conversion of nature into cash, and commons into commodities. Thus nature’s amazing cycles of renewal of water and nutrients are defined into nonproduction. The peasants of the world, who provide 72% of the food, do not produce; women who farm or do most of the housework do not fit this paradigm of growth either. A living forest does not contribute to growth, but when trees are cut down and sold as timber, we have growth. Healthy societies and communities do not contribute to growth, but disease creates growth through, for example, the sale of patented medicine. Water available as a commons shared freely and protected by all provides for all. However, it does not create growth. But when Coca-Cola sets up a plant, mines the water and fills plastic bottles with it, the economy grows (para 2-4).

I notice how in Aotearoa New Zealand, the devastation of the Christchurch Earthquake has effectively contributed to economic growth through the increased trade and exchange that the ‘rebuilding’ of the city of Christchurch has required. Meanwhile many individuals and families are in dire straits both economically and psychologically (McCrone, 2014). How can it be that a devastating national disaster is not only good for growth but also, as suggested by neoliberal economists, good for all of us? Discussing the 1989 Exxon Valdez oil tanker disaster Marilyn Waring (1990) also highlights the concerning connection between disaster and celebrated economic growth (increased trade and exchange).

The environmental devastation of this oil disaster, Waring (1990) notes, effectively transferred into a host of 'economic benefits' for many including insurance companies, lawyers, clean-up crews and media.

The common usage of 'economic growth' in political discussion and its promotion by many as a worthy ideal maintains the dominance of market based trade and exchange and human commitment to it as a way of organising. Deetz (1992) suggests that this frequently touted State objective signals the integration of the State into the corporate form such that the State has become increasingly concerned with the achievement of economic goals as a priority with the argument that this will in turn deliver social and common good for all. The expansion of markets and the goal of economic growth are often given validity through stories of how this organisation has liberated many from a subsistence existence. However, Gordon (2012) argues that much of the improved human welfare achieved over the last two centuries is a result of human scientific and technological discoveries (electricity; the internal combustion engine; indoor plumbing) rather than 'free markets'. Human creativity and genius, rather than 'economic growth' has, Gordon (2012) suggests, provided freedom from the grind and challenge of a subsistence existence. It seems that the goal of liberty and wellbeing achieved through human creativity has been replaced with the goal of discovery for the pursuit of 'economic growth'. Together with McKibben (2010) and Shiva (2013), I question not only the ongoing pursuit of economic growth as a reasonable or just trajectory of human organisation but also the people who stand to benefit most from it.

Dominant discourses connect to dominant institutional arrangements that shape, legitimise and influence a particular way of life. The dominant stories and discourse affect people's perceptions, interpretations and as such are significant to what may be taken-for-granted, accepted and expected in day to day life. In the next section, I will discuss institutional context and highlight the challenge of praxis as reflective action informed by social contradiction in an institutional environment where dominant stories and constructs suggest particular ways of being.

3.3 The current institutional context

Deetz (1992) provides a useful conception of institutions or institutional influences as existing in three interconnected domains: the private, the public and the economic.

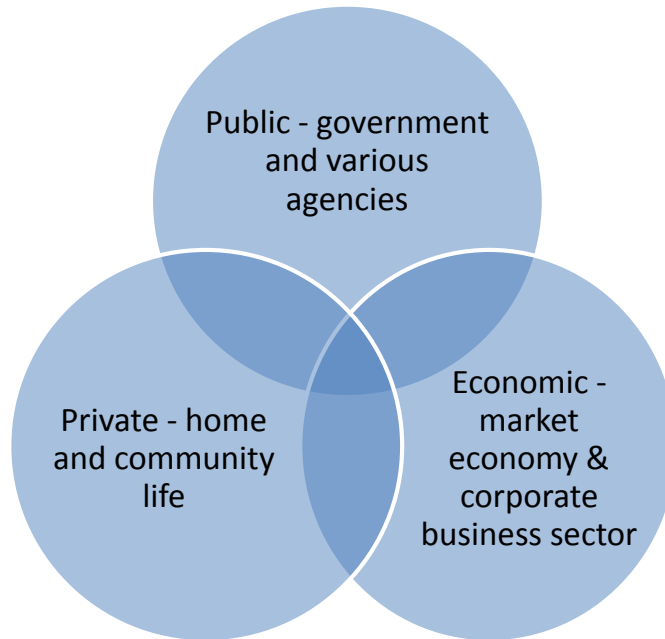


Figure 2- Institutional domains suggested by Deetz (1992)

Deetz (1992) contention is that the economic institutional domain is increasingly dominant such that “the other institution [family, community, government] subsidises or pays its dues for the integration given by the corporate structure, and by so doing reduces its institutional role” (p. 17). Deetz (1992) notes the increasingly influence of corporations in terms of the structure of time, education, media and the construction of identity. Bauman and Donskis (2013) make similar observations suggesting that current realities are “marked by a dismantling and discrediting of the institutions that used to service the processes of forming and integrating public visions, programmes and projects” (p. 84) namely the institutions of community, family and state.

Critics of ‘free markets’ or neoliberal economic theory recommend a variety of economic and social policies to reduce the deleterious effects of the institutional dominance of capitalism both in nations where capitalist markets are entrenched and in nations where they are developing. Sen (2009), drawing on his assessment of Smith advocacy for government intervention in markets, suggests the need for

the balancing institutions of State and non-market based institutions with ‘the market’. Well-devised financial regulations and state assistance to the poor are two policy examples, based on non-market ideas and values, that Sen (2009) highlights as critical to the prevention of instability, inequity, and injustice associated with unfettered markets. In Aotearoa New Zealand, critics of neoliberalism advocate for policies that will improve social security and redistribute income and wealth (St John, 2001; Black and Cox, 2010; Barber, 2011; O’Brien, 2013). However, despite intense advocacy, successes in achieving such policies appear to be continuously compromised by the strength and ‘normalised’ operation of neoliberalism. Further, domestic policy that regulates markets in favour of public health and social policy is likely to be challenged by the advent of the Trans Pacific Partnership Agreement and its promotion of relatively unfettered and uncompromised commercial commodity markets (Kelsey, 2013).

Sen (2011) notes the violence that can erupt when inequitable access to market opportunity is noticed suggesting that

...when it erupts, can seem mis-targeted when it is not directed at the obvious suspects (the government, large global corporations such as mining and oil companies), but instead at other groups in the area – those who are poor too but are seen to be benefiting in a local context and even if only marginally – from the presence of global corporations. Battles for ‘crumbs from the table’ may also have historical roots...Where people of particular sub-groups have greater access to these ‘crumbs’...(p.72-73).

Sen’s suggestion for the amelioration of this violence is to open up “educational and vocational opportunities” (p.73). However, it is unclear how nations without adequate infrastructure, and potentially compromised in their self-determination and domestic policies through corporate favouring trade agreements can successfully develop such mitigating social strategies and opportunities.

In this work I support the call of Kelsey (2002), Sen (2009), Stiglitz (2012), Thomas (2013) and O’Brien (2013) for the provision of enhanced government social security and market regulation which can have a mitigating effect on inequality and the negative consequences of a competitive, exclusionary order. However, along with Murtaza (2011) and Monbiot (2010) I am concerned with the dominant order’s fundamental values and how normalised and internalised competitive self-interest and a dominance of economic rationality has become in

the context of my own life and the lives of others. Kelsey (1999) highlights how the dominance of a discourse of ‘free market capitalism’ impedes the strengthening of institutions noted by many, including economist Adam Smith so Sen (2009) and Stiglitz (2012) claim, to be necessary to the mitigation of the possible negative consequences of competitive markets. ‘Noticing’ dominant order and dominant discourse is potentially more critical in an environment where unconscious adherence to dominant order is increasingly possible.

I notice that many critics of neoliberalism retreat from an overall critique of capitalism instead inevitably proclaiming the fundamental principles of capitalism. Both Kelsey (2002) and Stiglitz (2006), for example, advocate extending competitive markets into more places, including impoverished communities, in hope of rectifying or addressing exclusion and non-participation. Kelsey (2002) advocates for strengthening knowledge and innovation in Aotearoa New Zealand, suggesting a strategic approach to economic development that builds on the country’s innate and historical advantages. Her suggestions include building on the ‘advantages’ of New Zealand’s location, climate, clean green image and presence of Māori. My concern with advocacy that appears to suggest ‘the ramping up of capitalism’ or the ‘promotion of its extension’ is the possibility of the ongoing marginalisation of other contradictory institutions such as those that promote ‘concern for others’. As Seo and Creed (2002) suggest, without institutional contradiction the opportunity for tension that encourages reflection and the formation of new social interactions is less probable.

Advocacy to keep with and grow the established order of competitive trade and exchange is also observed in the socially proclaimed, promoted and growing initiatives of microfinance (Khandker, 2005; Daley-Harris 2002) and social enterprise. Some, including the well-known entrepreneur, Bill Gates, claim that there are profits to be made through the extension of commodity markets to the very poor (Prahalad, 2006). Microfinance is an initiative that provides access to capital for poorer communities for the purpose of small business development. Social enterprise also seeks to create small businesses, the revenue of which is used for charitable or social purpose (Kerlin, 2009). Social enterprise and microfinance effectively create new frontiers of competitive trade and exchange through the development of small businesses in countries with high levels of absolute poverty, or in the marginalised communities of nations with developed

markets. These initiatives are promoted with a promise of economic benefits to the poor and marginalised. Economic benefits are to be accrued from participation in competitive trade and exchange and through their economic activities the poor and marginalised might strengthen their social and political position. Thomas and Humphries (2012) detect a lie in this promise in that even where competitive markets are mature and established, the dynamics of the win/lose of market competition mean that secure incomes and justice will not be universal. My analysis of the children's book *Beatrice's Goat*, which suggests the positive outcomes of small scale businesses in a small African village, also highlights the systemic impossibility of universal flourishing when the win/lose dynamic of competitive markets is in play (see Appendix 1).

The exclusions and levels of exploitation possible within capitalist organisation are now evident throughout the world. Unemployment, underemployment, inadequate incomes and homelessness are just some of the examples. These exclusions and social harms are not new. Following the great depression in 1929 many nations, including Aotearoa New Zealand, realising the vulnerabilities and exclusions of the competitive order facilitated the development of a social security system. The goals of the social security system, enshrined in law by the 1938 Security Act, included full employment, accessible education, affordable housing, quality healthcare and adequate income (O'Brien, Bradford, Dalziel, Stephens, Walters & Wicks, 2010). However, proponents of neoliberalism have attempted to dismantle the role of the State as the protector and promoter of social security in favour of a liberal State that protects and promotes the centrality of competitive markets (Kelsey, 1999; Stiglitz, 2012). With increasingly limited access to state funding, many social service providers are finding hope and appeal in the possible and promoted revenue streams of social enterprise (see Kaplan, 2013). Evaluations of microfinance programmes and social enterprise initiatives highlight their potential success in reducing poverty and mitigating various social issues for some, but not yet all, populations (Khandker, 2005; Kerlin, 2009). Social enterprise and microfinance initiatives employ the chief organising principle of all businesses and actively compete with other businesses, interested in their own revenue gathering so that they may 'stay in the game'. While they may be considered as valiant attempts to humanise the market and to extend market based opportunities to people who may otherwise be excluded, they also

offer a hand towards the spread of market domination and the outcomes of exclusion that they exist to address.

The introduction of competitive trade and exchange and the development of capitalist order in any nation affect and alter the social context and ways of life. Human relationships with Earth and each other are transformed with the introduction and expansion of competitive markets. The dominating logic promoted by the neoliberal Master and his willing followers, is that this social alteration is good, positive and necessary if nations are to ‘develop’ and the benefits of capitalist development are to be achieved. The commitment of international political leaders to the development and expansion of competitive trade and exchange is observed in the annual convergence of nineteen nations in the Group of Twenty (G20) leader’s summit (G20, 2013), who together recently proclaimed their faith in the unending potential of economic growth and the possible inclusivity of global capitalism:

Too many of our citizens have yet to participate in the economic global recovery that is underway. The G20 must strive not only for strong, sustainable and balanced growth but also for a more inclusive pattern of growth that will better mobilize the talents of our entire populations (G20, 2013, p.4).

The suggestion made by these leaders is that they see no rightful end to the prevailing neoliberal logic, justifying it in terms of its ultimately inclusive potential. Their argument is that human creativity, entrepreneurship and inventiveness in terms of commodity production is boundless, limitless and hence the ‘answer’ to any current exclusion is to expand ‘the market’. Unfortunately for the believers, ongoing commoditisation is now seriously questioned in terms of its environmental sustainability. Citing *The Economics of Ecosystems and Biodiversity (TEEB) for National and International Policy Makers*, Murtaza (2011) notes that

The move of just 20% people to prosperity has devastated the environment. The world has lost 40% of its forests, half its wetlands, 30% of its coral reefs, and 35% of its mangroves, while the human caused rate of species extinction is 1000 times the “natural” rate (p. 580).

The fifth assessment report of the Intergovernmental Panel on Climate Change (IPCC, 2013) draws together robust and compelling evidence that human activities, including the burning of fossil fuels and industrial agriculture, are the

primary cause of the observed changes in the Earth's climate. Current and continued increases in global temperatures are suggested to result in more extreme weather events, the melting of global ice sheets and significant rises in sea levels (IPCC, 2013). These climate change events threaten and endanger many species including the ongoing viability of human life with Earth (McKibben, 2010).

Environmentally devastating, the growth and profit motive also encourages a reduction of the economic costs of production. Reduced human participation in production for the sake of profit exacerbates exclusion rather than increased opportunity. The effect of capitalist exclusion is not small as anyone who has been unemployed, homeless or hungry can attest. As the organisation of the competitive markets and the self-interest of the elite dominate humanity and Earth, wealth inequality is reaching new heights. Milanovic (2012) highlights that from 1988 to 2008 the world's top 1 percent saw their incomes increase by 60 percent, while the real income of the bottom 5 percent remained the same. The witnessing and experiences of both marginalised Earth and alienated humanity through trade and exchange focused primarily on generating income for the global elite, are creating the impetus for social action worldwide. Projects of economic localisation and fair trade activities and advocacy are some of the ways in which people are gathering to question and transform dominant economic organisation.

Through riots in the face of austerity measures to save the trade and exchange globally and in the extreme weather events of climate change both humanity and Earth cry out against the injustices of inequitable power and wealth. In this work I add my voice to these cries by locating the opportunity and possibilities for transformative change in my own life and day to day ways of being. In this task, I turn my attention to the pervasiveness of dominant order both in my life and in my community gardening action. I take heed of Thomas (2013) and his suggestion that my 'middle class' values reflect the values, but not the reality, of the wealthiest people in society. I notice the prevailing logic of a dominant ordering that suggests I accumulate capital and remain self-interested, and I attempt to resist this seemingly enticing invitation.

3.3.1 The challenge of noticing in the current context

Praxis, Seo and Creed (2002) suggest, is the dynamic or intermediary between social contradiction and new social constructions and institutional change. Deetz

(2003) notes the challenges of ‘noticing’ institutional domination in day to day life due to the social historical natures of constituted positions and the ways in which certain ‘truths’ are naturalised. He notes that the conflict involved in the constitution of experiences, objects, identities and knowledge’s is often unnoticed, such that dominating constitutions or constructions come to us as if ‘natural’ rather than as a result of conflicting processes. While constituted practices are always a result of a political contestation (where some experiences have been had at the expense of others), the way they are inherited and naturalised renders the politics of their construction invisible (Deetz, 2003).

Deetz (1992) highlights how the situation of corporate institutional dominance is compounded by competitive individualism and reduced engagement in the politics of everyday life. Corporations, Deetz (1992) contends, produce and construct meaning and identity in ways different to how these are conceived through the institutions of family and community. As a corporate way of being (human) is increasingly asserted and the primary institutions of family and community diminish, people are “cut adrift” (p. 40) from the stories of history that previously functioned to produce other forms of identity. These other forms of identity give different types of meaning and justification for other forms of order(ing). In an institutional environment dominated by corporations “the individual becomes centralized as the site of meaning” (Deetz, 1992, p. 40). Deetz (1992) suggests that identity in this institutional context becomes more insecure, critical thought becomes less likely and people are more easily controlled (Deetz, 1992). People as “fragmented subjects” (p. 40) and without secure identity are less likely, Deetz (1992) suggests, to notice or engage in the politics of everyday life. Without political engagement Deetz (1992) highlights that collective planning becomes more difficult. As the primary institutions of family and community erode, Deetz (1992) suggests that people become more compliant with the ‘normalised’ ways of corporations and corporations become more important for the coordination of individual activity. The activities traditionally coordinated through family and community, such as social support and child rearing, are increasingly facilitated and provided by corporations. Deetz (1992) describes the erosion of primary meaning producing institutions as a process of desinstitutionalisation and individualisation. The process of individualisation effectively connects to the reproduction of the status quo.

Identity in 'Western cultures' is often described in terms of work or occupation. Individuals are celebrated and identified mostly by their personal attributes and achievements. Separated from their historical connections, these identities have a fleeting quality that Deetz (1992) suggests leave people feeling fearful, lacking and in turn more easily controlled. Disconnected and individualised, fear pervades people's lives leaving them clamouring for security. In societies dominated by market based organisation, such as Aotearoa New Zealand, people are encouraged to seek economic security through market participation. Some States have developed systems of social security, including public education, healthcare and welfare to ensure that all citizens have some protection from the vulnerabilities of a competitive order that does not guarantee basic necessities or economic opportunity for all people. However, as sociologist Bauman (2011) notes, States that adhere to a neoliberal theory and enable the dominance of markets retract from this role and instead exacerbate fear.

The neoliberal State, Bauman (2011) suggests, is primarily concerned for consumption based economic growth, in which fear is a powerful motivator. Within such a State, 'economic growth' is seen as the ultimate provider of social security for all (Bauman, 2011). Christian theologian Walter Brueggemann (2010) suggests that when people feel that they can no longer rely on each other for their survival and believe that there is a scarcity of resources, fear and competitive self-interest are likely responses. This response facilitates the ongoing consumption and capital accumulation. Economist Maxton (2011) highlights how people are encouraged toward fear through the threats of terrorism and climate change. Rather than turning to each other, they sit back and worry, more easily controlled by those in power who continue to promote the idea that market expansion will ensure participation and opportunity for all. The neoliberal logic disregards the failings of economic growth to deliver universal flourishing thus far.

Ecological economist Murtaza (2011) highlights how the valuing of self-interest, motivated and encouraged through growth focused competitive markets, harms others and Earth. Self-centred motivations, where the self is constructed as an independent entity, Murtaza (2011) argues, are responsible for the excessive pursuit of limited resources which in turn undermine the ability of many peoples, species and future generations to meet even their basic needs. The excessive pursuit of limited resources, he continues:

...also reduces one's own access to highly beneficial emotions, exposes self to toxic emotions in failure (whose risk is increased by their dependence on scarce resources that create conflict with others) and short-duration and, in many cases, socially undesirable emotions in success. An excessive focus on them also distracts attention from the development of higher-level capabilities (p. 579).

Humanity's reckless competition for and use of Earth's life support both disrupts and harms balanced ecological relationship and human wellbeing. Disturbed ecology threatens the wellbeing of life. The interdependencies of ecology suggest that the wellbeing of any life form is important to the wellbeing of the whole including human wellbeing (Gore, 2007). Socrates, discussed by Benedikt (2007), argued that people who do harm to others do so out of an ignorance related to not fully understanding that selfish actions or 'ill will' are not good for anyone including self. Benedikt (2007) suggests, however, that knowing what might be good or wise, or indeed the best thing to do for ourselves, each other and Earth is not necessarily compelling enough for us to do it. Fear of vulnerability and the possibility of being marginalised encourages competitive self-interest (Humphries & St Jane, 2011) and decisions that are not necessarily conducive to the wellbeing of others and/or Earth and ultimately self.

Based on the above analysis it is conceivable that people, individualised, fearful and cut adrift from their primary meaning institutions (deinstitutionalised), are perhaps less likely to perceive or 'notice' institutional contradictions. The institution of 'The Corporation', as depicted by Deetz (1992), dominates constituted perceptions, knowing and understandings. While the institutional logics of western institutions including the capitalist market, the nuclear family, the bureaucratic state, liberal democracy, and Judeo-Christian might contradict each other at various intersections, their comfortable co-existence, well managed by the institutions of the corporation, may reduce the possibility of 'inhabitants' noticing the incompatibility of social processes and values and experiencing social contradiction. Based on my review I suggest that the normalcy of corporate logics, individualisation, marginalised community, fear, and a lack of political engagement, is an obvious impediment to the 'noticing' of social contradictions.

Seo and Creed (2002) highlight that while social actors may be somewhat autonomous they are embedded in a deeply contradictory world. At various times and under various conditions people will either participate in the perpetuation of

the 'status quo' or, as Benson (1977) suggests, they may become purposeful in trying to reach beyond their present situation to reconstruct it in accordance with alternative conceptions of its purposes. Seo and Creed (2002) suggest that the likelihood of praxis increases as "contradictions within and across social systems develop, deepen, and permeate actors' social experience" (p. 230). In the next section I attend to the paradox of embedded agency and discuss how the experience of social contradiction may be heightened and the likelihood of praxis increased.

3.4 Noticing and making praxis possible

Seo and Creed (2002) present two propositions regarding how praxis becomes more possible that are particularly relevant to my research focus. Firstly, they suggest that the degree to which an actor's interests are not met by current institutional arrangements influences their noticing of social contradictions and their motivation to alter the arrangements. Secondly they suggest that the degree to which other institutions are known, present and seemingly viable influences how inevitable or possible an actor may perceive a particular way of being to be.

Seo and Creed (2002) suggest that social contradiction and discomfort with the current institutional arrangements are "positively related to the probable emergence of praxis" (p. 232). My research is concerned with how the practice of noticing may heighten my sense of "the fundamental misalignment between the existing social arrangements and the interests and needs of actors who constitute and inhabit those very arrangements" (p. 232). In my research I seek to determine how 'noticing' may increase my dissatisfaction and discomfort with 'the way things are'. Bauman and Donskis (2013) highlight a concerning trend towards a lack of moral sensitivity such that a "one of act of cruelty is more likely to draw a crowd of protestors into the streets than the monotonously served doses of humiliation and indignity to which the excluded, the homes, the downgraded are exposed, day in, day out" (p. 43). They suggest that increasing number of people are infected by the "virus of adiaphorization" (p. 43) having become insensitive, listless and unconcerned. I consider Bauman and Donskis (2013) advocacy for greater moral sensitivity and consider my research and attention to 'noticing' as potentially enhancing of this.

From my reading of Seo and Creed (2002) I am aware that, as a person of privilege, the likelihood of my engagement in social change is constantly challenged because I stand to pay a greater cost (reduced privilege) through changes to the existing order. Benson (1977 cited in Seo & Creed, 2002) suggests “the dominating institutional arrangements are likely to reflect the ideas and goals of the more powerful political contestants in the social arena, while practices and structures often endure through the active efforts of those who benefit from them” (Benson, 1977, cited in Seo & Creed, 2002, p. 229). As a privileged person who lives in relative comfort, I am a one of the primary benefactors of the current dominating logics. The dominating institutional arrangements serve and reinforce my comfort as a member of dominant culture. My behavior in maintaining the ‘status quo’ is also likely to be sanctioned by my privileged community. However, based on the analysis presented by Shiva (2008), McKibben (2010), Maxton (2011) and Stiglitz (2012), I am aware that the existing institutional arrangements are not conducive to universal flourishing. The poverty, violence, abuse, mental illness and stress that I observe in my own home town suggest to me that all is not well. I am eager to become a more effective ally in changing the dominant institutional arrangements even though this may ‘cost’ me some privilege and create some conflict in my privileged social circles.

Seo and Creed (2002) suggest that the degree of institutional dominance will influence how a shift in critical consciousness may unfold. They propose two probable pathways for how a shift in critical consciousness may occur: 1) through the gradual reshaping of consciousness from within the institutional context and 2) through revolutionary disruption from outside. My research is primarily concerned with the gradual reshaping of consciousness from within the institutional context. Perceptions of social contradictions stem from the perceived incompatibility of institutions with other simultaneously held values. Seo and Creed (2002) suggest that for a gradual reshaping of consciousness an institutional inhabitant needs to constantly experience “problematic situations stemming from other institutional contradictions...[which lead them] to a critical understanding of and disengagement from their past patterns of behavior and social reproduction” (p. 233). Clemens and Cook (1999, cited in Seo and Creed, 2002) “argue that exposure to multiple institutions may facilitate a change in actors' consciousness such that the relative dominance of some institutional arrangements is no longer

seen as inevitable” (p. 233). In my research I am intrigued by the idea that my exposure to other institutions or ways of being human might enable me to perceive the dominance of ‘the Corporation’ as less inevitable. Deetz (2003) contends that it is only when people ‘step outside’ the ‘taken-for-granted’ constitutions and constructions that their ‘unnaturalness’ may be brought back for contestation.

Seo and Creed (2002) suggest that an important aspect of institutional change is the ability of actors to “artfully mobilize different institutional logics and resources appropriated from their contradictory institutional environments” (p. 240). They note that “political contests over the framing and mobilization of institutional rules and resources become central features of institutional change processes” (p. 240). Similarly, Friedland & Alford (1991) suggest that political processes determine the appropriate relationships among contradictory institutions or which institutional logic should regulate particular social activities. Changes in institutional arrangements are created through political contests among people with divergent interests and unequal power. However, Deetz (1992) and Bauman and Donskis (2013) observe a notable decline in the politics of everyday life such that many decisions are not contested and a particular way of being and doing is assumed. This then raises the question as to how political contests may occur and how various ideas and institutional logics may be both recognised and discussed. My research attempts to open up the spaces of political contestation in my own life, and in community gardens, by drawing attention to marginalised institutions and social contradictions. My research is about determining how ‘noticing’ may revitalise what may considered to be politically contestable (rather than inevitable) in my life and community gardening.

Seo and Creed (2002) highlight that praxis has a reflective component that involves the critique of existing arrangements and the search for alternatives and an active component motivated by increased consciousness. My critique of existing institutional arrangements has been informed by Deetz (1992), Kelsey (1997; 2002), Shiva (2005; 2008), Maxton (2011), Stiglitz (2012) and others. In Chapter 6 I explore some “different institutional logics and resources” (Seo and Creed, 2002, p. 240). Without engaging in a critique of dominant order and exploring alternative logics, my day to day life would continue to be dominated

by unconscious behavior and I would be unlikely to notice institutional contradictions. Unconscious behavior, Jepperson (1991) alludes, contributes to the “automatic reproduction of social arrangements” (cited in Seo & Creed, p. 230). Action is different to behaviour, he suggests, because it entails “conscious and purposeful departures from institutionalised social patterns” (p. 230). As I describe in Chapter 5, my research explores both conscious and unconscious action. No social space is immune to the influence of dominant order perpetuated by unconscious behavior. In my community gardening action my intention is to see how I, as an embedded social actor, might remain attentive to both dominant and marginalised discourses. My research is concerned with how the privileged [relatively comfortable social actors], *may* notice institutional contradictions and from this *possibly* engage in conscientised action and contribute to the shaping of an institutional environment that enables universal flourishing. In my research I position myself as a ‘practitioner of praxis’ who encourages political contestation.

My hope, in my exploration of living more consciously, is to avoid the paralysis generated from growing discomfort that may lead to a return to the habitual practices of conforming to dominating institutional logics and comfortable privilege. In my research I have joined with others (co-inquirers) to see about ‘being [human] differently’. As a person of privilege my unconscious behavior connects to the ongoing oppression of others. My research is concerned with how I might continually and collectively experience ‘discomfort’ and contradiction so that I can find ways to use my privilege for change rather than enable the reproduction of the conditions through which it was created.

My privilege and culture is shaped and legitimised through the dominant institutional environment. As a ‘social actor’ who wishes to contribute to reducing the oppression of the globalised food system, it is critical that I am aware of the socio-cultural context of my life and my propensity to disperse dominant discourse. Individualism is a value that has been associated with Pākehā culture. The dominance of capitalism has forced many people to leave their homes and homelands and the primary institutions through which, Deetz (1992) suggests, meaning and secure identity may develop. If the dominance of individualism enables the continued dominance of globalised capitalism, then as a social actor concerned with changing these norms I must also consider my part in the shaping

of what I come to experience and express as my culture and my identity. My research is concerned with the construction of culture and identity developed through everyday actions and conversations. Through the stories of my life and experiences in community gardening, I describe and highlighting the institutional and cultural change that is possible [or not] when I attend to ‘noticing’ the ‘taken-for-granted’ rules and norms of the dominant institutional environment [globalised capitalism] and the ways that I am human. My research intends to determine how the practice of ‘noticing’ increases my perception and consciousness of contradictions and therefore the possibility of social change.

Community gardening, as I suggest in Chapter 1, is an action that for me is inspired by work of Shiva (2008) in her critique of the dominating market model of development particularly in the realms of food production and distribution. Shiva (2008) describes the grave exploitation of people and planet by an increasingly powerful network of international food corporations that achieve their domination through the institutional norms of free market capitalism. Her analysis, together with those also presented by Deetz (1992), Kelsey (2002), Korten (2006; 2010), McKibben (2010) and Stiglitz (2012), has developed my sense of ‘dissatisfaction’ and ‘discomfort’ with the current institutional arrangements and my desire to ‘notice’ the ways that I am implicated in their construction.

Chapter 4: Exploring the politics of the local

My research is motivated by the negative social and environmental outcomes associated with the dominance of the institutional logics and behavioural norms of corporations in the organisation of life and lives as depicted by Deetz (1992), Shiva (2008; 2010), and Dyer et al (2014). Their depictions encourage my attention to ‘noticing’ the disproportionate influence of dominant order and associated ways of being human (dominant culture) in my life and community gardening. The negative outcomes associated with a largely corporatised food system have been illuminated by Shiva (2008; 2010), McKibben (2010) and Bailey (2011). Dupuis & Goodman (2005), Slocum, (2006) Guthman, (2008) note that the re-localisation of food is often touted by ‘local food advocates’ as a virtuous response to these outcomes involving worthy acts of resistance to the might and power of corporations. Located within a variety of disciplinary fields of scholarship including sociology, social science, environmental studies and human geography, these authors have attempted to respond to and critique the normative claims of ‘local food advocates’. The intent of their critique is not to derail the local food movement but instead to bring to light the politics involved in the associated actions and processes.

In Aotearoa New Zealand, Bargh and Otter (2009) illuminate the political complexity of ‘the local’ and highlight a concern for the possible colonising aspects of ‘localism’ as a response to globalisation and neoliberalism. In this chapter I will review these authors and locate my research and its potential contribution in this diversely located and developing body of knowledge. I begin this chapter by discussing how a normative or puritanical view of local food as ‘virtuous’ and ‘right’ obscures the challenging politics of ‘the local’ including the stories of indigenous resistance to ongoing colonisation (4.1). I discuss the dominance of the ‘privileged white middle class’ in the local food movement (4.2) and highlight some suggestions for the ways in which privileged people may engage with local food in critical and conscious ways (4.3). I consider the implications of this critical literature for my research (4.4).

4.1 The apolitical local

Dupuis and Goodman (2005) describe the ‘normative’ claims of ‘localism’ of the local and community food movements in the United States and Europe. Based on

a review of the academic literature in the United States, Dupuis and Goodman (2005) describe how localism is promoted as counter-hegemony to globalisation. They 'notice' how 'localism' has been 'reified' as a 'solution' to the globalised food industry, positioned as if pure and conflict-free, based on local values and diverse forms of local knowledge that are claimed to be 'different' to the 'capitalist forces'. In the United States they note that 'localism' is associated with reclaiming the things (connection, care and freedom) that local food advocates claim have been disturbed by the power and domination of the corporatised food industry. In Europe 'localism' is partly about the return to traditional, decentralised farming practices. However, it is also associated with resistance to globalisation as proponents of 'localism' defend European rural and cultural identity from the US dominated corporate globalisation (DuPuis & Goodman, 2005).

Localisation is constructed in both the United States and Europe as an act of resistance to the project of globalisation that "has been successful in the creation of a systemic 'placelessness'" (DuPuis and Goodman, 2005 p. 36). DuPuis and Goodman (2005) caution against a romantic, idealised view of 'the local' as pure and without conflict or politics. Their contention is that such an un-reflexive localism has two negative consequences including i) an inadequate recognition of social justice issues and ii) the advancement of an 'alternative' that is based on privileged or middle class conceptions of the 'right way' of doing things. Dupuis and Goodman (2005) describe the promotion of 'an ideal' as "the politics of perfection" (p. 362) and note how the promotion of ideals can exclude and marginalise other ways of being and eating and negate the 'politics of diversity'.

Bargh and Otter (2009) also discuss their concerns for the 'normative' or 'colonising' aspects of 'localism'. They offer a thoughtful critique of the work of feminist economic geographers Gibson and Graham (2006) who advocate for the development of diverse local economic activity. While Bargh and Otter (2009) appreciate the possibility of 'localism' as resistance to neoliberalism, they are concerned with how Gibson and Graham emphasise the "here and now" (p. 159) of local developments and Gibson and Graham's framing of 'the local' as potentially "unmapped and unmoored" (p. 159). Bargh and Otter (2009) suggest that Gibson and Graham promote a conception of the local as politically neutral

and without history and in doing so disregard indigenous identity and relationships with place and the local.

Bargh and Otter (2009) highlight how the focus on the ‘here and now’ obscures the connections between the past, present and future. They suggest that the concept of ‘whakapapa’ is particularly relevant to the development of local economies in Aotearoa New Zealand. While whakapapa is commonly translated to ‘genealogy’, it does “not simply refer to the genealogy of people but also elements and features in the natural environment, including mountains, rivers, flora and fauna” (Durie 1996, cited in Bargh and Otter, 2009, p. 159). Bargh and Otter (2009) write that for

...most *hapu* and *iwi* [Māori kinship groups], a local ‘community economy’ is one based around *whakapapa* connections. Initiatives by non-Māori who seek to foster community economies but which do not take account of the *whakapapa* of the land upon which they base their economy are, we would argue, unsustainable (p. 159).

Bargh and Otter (2009) also suggest that a simplistic focus on the ‘here and now’ obscures the ongoing story of colonisation. They note that many of New Zealand’s local economies are founded upon a number of injustices involving “either the confiscation, cheap acquisition or stealing of Māori land and other resources” (Durie, 1999, cited in Bargh and Otter, 2009, p. 159).

Working in the local food movement in the United States, Slocum (2006) makes a similar observation. She suggests that the dominant focus of the US local food movement on resisting current corporate domination potentially marginalises the history and local oppression of the US food system that she describes as being

...built on a foundation of genocide, slavery and layers of racist institutions that have dispossessed racialized groups of cultural pride, land and wealth, in gender- and class specific ways. It survives, for instance, through the work of people of color who serve, disproportionately, in the hazardous work of farm labor and food processing (p. 337).

Slocum (2006) suggests that for people of colour “land loss, food insecurity and vulnerability to excess death must be understood relative to whites’ land ownership, greater food security and lesser vulnerability” (p. 338). Of critical importance, Slocum (2006) suggests “is that white members of the movement recognize how they benefit personally and organizationally from the work of racism in the food system, in the community food movement and in society more

generally”(p. 338). Slocum (2006) discusses issues of white privilege, an issue that she describes as a form of racism in ‘community food work’. Her analysis is based on her experience of organising a Community Food Security Coalition in New York and her experience as part of a ‘diversity committee’ that was created to consider anti-racist analysis and practice in the coalition and in the community food movement more broadly.

Slocum (2006) describes the people she works with in the Community Food Security Coalition as people who “critique the modern food system as a force destructive of local, sustainable and smaller-scale farming, local economies and ecological, public and animal health” and who seek “to connect people to the land and to food through urban gardening, farmers’ markets, youth gardening, new immigrant farming projects and community-supported agriculture” (p. 328-329). While the organisations involved in this work “extend a promise of social and economic justice as part of their work” (p. 330), Slocum (2006) suggests that these “community food organizations do not connect the dots among white privilege, institutionalized racism, their community food work and the larger food system” (p. 330). The critique offered by Slocum (2006), Dupuis and Goodman (2005) and Bargh and Otter (2009) suggests the complex politics of ‘the local’ and the layers of privilege and oppression that exist within human life including the ‘good’ actions of the ‘good people’ involved with local food.

4.2 The white, privileged localist

Dupuis and Goodman (2005) discuss the local food movement as one that is based primarily on privileged middle class conceptions of ‘local’ and ‘local food’. Their suggestion is that an un-reflexive or depoliticised ‘localism’ is a ‘localism’ co-opted by the privileged, white middle class, based on a fixed set of norms, that seeks to define and determine rather than to encourage political processes whereby decisions about local food movements and initiatives could come about more democratically.

Slocum (2006) observes the inequity of race in the leadership of the community food organisations and suggests that those who experience food insecurity seem to be the objects of the work rather than the leaders of it. Her contention is that the whiteness of community food organisations is part of larger story of unacknowledged whiteness and privilege which according to whiteness researcher

Pulido (2000, cited in Slocum, 2006) is prevalent in highly racialised communities that espouse the virtues of racial equality. Pulido (2000, cited in Slocum, 2006) suggests that in these communities white people might acknowledge that racism exists but refuse to i) acknowledge that it has anything to with them ii) be inconvenienced by the pursuit of racial equality or iii) *not* experience the full extent of their privilege. Slocum (2006) suggests that unacknowledged whiteness is part of the power of privilege.

Slocum (2006) provides three examples of the operation of white privilege in the community food movement in New York. The first example relates to the challenges she has experienced of developing an acceptable programme of anti-racism training for the Community Food Security Coalition. Slocum (2006) notes how various arguments were used by people in the coalition to resist the development of anti-racist training including concerns that i) the term anti-racism was too negative, ii) other issues like gender and class might not be addressed and iii) accepting anti-racism training implied that members of the coalition were personally racist. Slocum (2006) suggests that the difficulty that the diversity committee has in maintaining racism on the coalition's agenda is evidence of white privilege at work. Slocum (2006) also highlights the dominance of the discourse of self-sufficiency in the local food movement and how this side-lines the structural aspects of food insecurity. She notes that within the coalition, the structural creation of poverty is given very little attention compared with concerns regarding the corporate control of the food system. Her intent, as with Dupuis and Goodman (2005), is not to delegitimise the critique of the corporatisation of the food system but to highlight the ways in which privilege, poverty and inequity are perpetuated through institutionalised racism and unacknowledged privilege.

In her work in the United States, Guthman (2008) observes, as does Slocum (2006), the dominance of 'white bodies' in the community food movement. Guthman (2008) describes the impassioned calls that she receives from privileged students wishing to engage in the local food projects that her course (community studies at the University of California) entails. Much of what she describes in the students' impassioned emails connects to Dupuis and Goodman's (2005) concerns regarding the operation of a 'politics of perfection'. The privileged students frequently tout an ideal of 'localism' that they consider should be aspired to and to which they would like to virtuously contribute. Guthman's (2006) students engage

in a six month long practicum in the community, and many attempt to contribute to food projects in communities where access to nutritious food is compromised. Guthman (2008) describes how she engages with the students so that they might reflect on their privilege and consider this in their work with local food projects. However, she notes that often the students do not ‘get their privilege’ until they have spent time ‘in the field’ reflecting on their experiences.

As part of their engagement in the community, Guthman (2008) asks students to record reflections of their experiences. From these reflections Guthman (2008) has determined some recurring themes. Many of the students, for example, notice reluctance amongst the marginalised communities to participate in the ‘community food’ programmes. Often students feel frustrated and disappointed by what they observe in the field. While for some students these observations lead them to disregard the projects completely, the majority of the students conceive of the lack of participation as a reflection on the projects rather than the people that the projects are intended to serve. One student reflected on how the goals of the food projects appeared to be those of the leaders and not those of the people for whom the projects were intended to serve. The imposition of a small unrepresentative group’s ideals on others is described by Childs (2003, cited in Dupuis & Goodman, 2005) as the “politics of conversion” (p. 361). Guthman (2008) suggests that projects of improving access to food in marginalised communities are “coded white” (p. 442) not only because of the prevalence of white people but also because of their lack of appeal to the people they are intended to serve.

Guthman (2008) suggests that it is worth considering how the projects of ‘local food’ reflect a “very limited politics of the possible” (p. 442) and questions whether ‘white privileged students’ might be better to focus their energies on the structures that perpetuate inequality, and inequitable access to food. However, as a researcher engaging in projects of community gardens I suggest that a critique of the structures of power, dominance and privilege [critical, transformative education] does not need to sit separately from the actions of community food projects. Guthman (2008) herself alludes to this by suggesting that if one of the objectives of education for privileged white students is “to enable whites to be more effective allies in anti-racist struggles – indeed to draw upon the resources of white privilege [Alcoff, 1999, cited in Guthman, 2008], there is much to be said

for participatory action” (p. 58). In my engagement with community gardening, a project of local food, I am interested in ‘becoming’ a more effective ally in anti-racist struggles while also contributing to the lessening of corporate dominance in the local food system. However, I am aware of Guthman’s (2008) suggestion that the engagement of white privileged people in the work of ‘local food projects’ requires a “different sensibility than is currently operative, one that encourages those who wish to convert, to listen, watch, and sometimes even stay away instead” (p.444). This approach she suggests “might allow others to define the spaces and projects of food transformation” (p. 444). Guthman’s advocacy for a ‘different sensibility’ amongst privileged people engaged in local food, relates to Dupuis and Goodman’s call for ‘reflexive localism’ and their suggestion for a “politics of respect” (p.361) versus the ‘politics of conversion’. With a ‘politics of respect’, as described by Childs (2003, cited in Dupuis & Goodman, 2005), the emphasis is not on the imposition of an utopian ideal (politics of conversion) but the importance of reflexive processes amongst representative groups of people who together explore and discuss ways of changing society. In my research I hope to ‘notice’ the possibility of my own unintended ‘politics of conversion’ and the possible imposition of ‘my middle class Pākehā’ ideals on others as well as work towards a ‘politics of respect’.

Many educators in higher education settings are engaged with the education of predominantly privileged students. Curry-Stevens (2007) is an educator who is interested in the development of critical consciousness amongst the privileged so that we might become more useful allies of the oppressed. Based on her research with 20 ‘educators of the privileged’ she highlights a contention that if the social change commitments of conscientised privileged students are to be sustained in the context of “hegemonic power to accept the status quo” (p. 52), privileged students need to experience pressure from independent groups who press for greater social justice. For Dyer et al. (2014) noticing personal and institutional privilege is vital in order to move organisational actions to justice. While I ‘notice’ a distinct lack of pressure for my change, I also ‘notice’ that the more I engage with groups concerned with social justice the more pressure I feel to critically assess my values and motivations. Curry-Stevens (2007) alludes that the nature of transformation for privileged students’ conscientised to their privilege is spiritual. She notes that as privileged students become more aware of their

privilege and the connections between their privilege and oppression, they move from an individual orientation to an interdependent orientation concerned for all humanity. I am interested in ‘noticing’ this change within myself and to consider how my conception of interconnected life may support my continued change.

4.3 Responding to institutional domination

The critique of ‘local food’ by Dupuis and Goodman (2005) is not intended to derail an “alternative food agenda (against global, big, conventional, environmentally degrading food systems)...[rather the intent of their] critique is to put localist actions on a better political footing, one that can contribute to a more democratic local food politics” (p. 360). In advocating for a reflexive localism, their “goal is to understand how to make localism into an effective social movement of resistance to globalisation rather than a way for local elites to create protective territories for themselves” (p. 364). In this way they join Deetz (1992) and Bauman & Donskis (2013) in calling for a revival of the politics of everyday life and build on Seo and Creed’s (2002) contention that without reflection and ‘noticing’ the likelihood of social change is limited.

DuPuis and Goodman (2005) advocate for moving “away from the idea that food systems become just by virtue of making them local and toward a conversation about how to make local food systems more just” (p.364). The theory of institutional change provided by Seo and Creed (2002) highlights the connections between dominating institutions and the ‘normalised’ practices of everyday life. As with Dupuis and Goodman (2005), Seo and Creed highlight how a lack of critical reflection, and in particular how a lack of ‘noticing’ institutional contradictions, relates to the perpetuation of the status quo. This analysis suggests to me that resistance to the logics of ‘The Corporation’ and actions to address the structural creation of poverty are compatible goals. However, I am conscious of Slocum’s (2006) suggestion that ‘privileged people’ may readily deflect attention from structural issues towards idealised ‘self-sufficiency’ [as resistance to corporation] thereby failing to ‘notice’ and address issues of privilege, racism, poverty and colonisation.

Dupuis and Goodman (2005) suggest that it is important for privileged people to be aware of their possessive investment in their own racial privileges and suggest that one way of doing this is to pay more attention to other histories. Slocum

(2006) suggests that anti-racist practice is critical to the building of emancipatory community food systems and that this requires confronting the desire to keep privilege and recognising the presence of other histories. In Aotearoa New Zealand Bargh and Otter (2009) also call for greater recognition of the histories of a place and through this the reinvigoration of the politics of the local. Bargh and Otter (2009) challenge those interested in the development of diverse economies to recognise the *whakapapa* of both the land and the people - the interconnectedness of life before, now and as it continues. They write that the

...activity of ‘taking back the economy’ cannot assume that there is no *whakapapa*...Any attempt that is made to contest neoliberalism with a concept of place must broach colonisation and the continuing centrality of *whakapapa* to avoid a similarly colonial attitude (p. 160).

My research explores how the ‘noticing’ of privilege in everyday life and community gardens affects me and how it might encourage me to confront my own history, identity, the ways that I have been privileged, and the injustices that permeate those stories. Based on my reading of Deetz (1992) I contend that the privileges that I hold relate to the institutional domination of capitalism and also to the oppression of people (Māori) in my home nation (Aotearoa New Zealand), as described by Came (2012), who historically practiced the very ideas of self-sufficiency (see Mead, 2003) now espoused by the community food movement. I ‘notice’ how these colonisation stories may be obscured through a focus on the corporatisation of food and a response of ‘self-sufficiency’. In movements primarily concerned with ‘resistance to corporation’ people of privilege attempt to draw lines of solidarity with the oppressed. However, such solidarity, as Slocum (2006) and DuPuis and Goodman (2005) suggest, can only be achieved through a commitment to an acknowledgment of their own privilege and the perpetuation of dominance in their own lives. Slocum (2006) concludes that the potency of ‘whiteness’ in the community food movement is the ability for it to be ignored or side stepped.

In my research I resist an apolitical construction of local food. I suggest that the values of the local are embedded in the institutionalised and normalised ways of globalised capitalism. As Bargh and Otter (2009) note, drawing on the work of critical geographer Castree (2004) “the global is in the local” (p. 158). Castree (2004, cited in Bargh and Otter, 2009) contends that any suggestion “of ‘strong boundaries’ around place is misguided because places are constituted [socially

constructed] by internal and external ties [relationships]” (p. 158). Slocum’s (2006) noticing of the ‘whiteness’ of the local food movement in the US suggests that without attention to the contradictions and conflicts of local food, the movement will likely serve the interests of the dominant group who when not conscious of their own privilege and domination reinforce their own position. As highlighted in the introduction I join Dupuis and Goodman (2005) in questioning whether local food is inherently more just.

My focus on ‘noticing’ is an attempt to ignite the political in my local food action and my everyday life. My intention is to ‘notice’ the ways that decisions are made and the normative assumptions of my life. In my research I explore how the practice of ‘noticing’ may encourage reflection and attention to the marginalised stories of the local and encourage more critical understandings of local food. Bargh and Otter (2009) suggest that the politics of ‘here and now’ for iwi and hapu are concerned with the assertion of tino rangatiratanga [self-determination] and with the ability to be self-determining over resources that are often in the ownership of control of the Crown or private people. The politics of ‘here and now’ also involve, Bargh and Otter (2009) suggest, “challenging the privileges held by some communities including some which are building alternative economies” (p. 159). If my intention is to engage with the politics of local food I must consider the political concerns and aspirations of Māori in the development of local food and community gardens.

While Māori have always talked about the Treaty, as Huygens (2007) notes “it was not until the latter half of the 20th century that Pākehā in any numbers began to question the colonial status quo, and not until the 1970s that a significant number of Pākehā could be said to have ‘changed’ the way they conceptualised the Pākehā -Māori relationship” (p. 9). The Treaty workshops that I attended during my time working in Public Health were important to the development of my knowing of the oppression of Māori by Pākehā. My learning in the workshops was significant to my journey of conscientisation. I remember one of the educators suggesting that I consider the following question in my public health work: how do my everyday actions meet the hopes and aspirations of Māori? This question still resonates with me. As a Pākehā New Zealander, with my place in Aotearoa New Zealand conferred to me through the legal, social, economic and spiritual obligations of Te Tiriti O Waitangi, I consider, as have many other

Pākehā before me and alongside me, my attention to the hopes and aspirations of Māori as my Treaty determined obligation. As part of my research I am interested in the development of Treaty based relationship in the context of local food action noting, as Huygens (2007) suggests, that the achievement of ‘right relationship’ between Māori and Pākehā is an ongoing process.

There have been many discussions about the development of Treaty based bicultural relationship in Aotearoa New Zealand for many years (Ritchie, 1992; Kirton, 1997; Huygens, 2006; 2007). More recently, researching with two nursing organisations, the College of Nurses Aotearoa (CNA) and New Zealand Nursing Organization, Jones and Creed (2011) describe the challenges and opportunities that these two organisations experience when attempting to integrate the principles of the Treaty and biculturalism into organisational practice, policies, and operations. I consider these challenges and opportunities as relevant to any organisation, including the relatively informal organisational arrangements that may constitute community gardens. Interviews with leaders in both organisations revealed very different experiences. The CNA’s interpretation of Treaty based relationship was one of equality of governance and decision making power between the two Treaty-partners (Māori and Pākehā). From the outset the board comprised two three-member caucuses, one *Pākehā* and one *Māori*. By contrast the governance of the New Zealand Nursing Organization was dominated by Pākehā who were noted to have confusing conversations about how to develop ‘Treaty partnership’. One respondent suggested that these circular conversations were influenced by Pākehā fear that Māori members of NZNO wanted equal power with the governance board. The NZNO board delegated the conversation regarding ‘partnership’ to a subcommittee. This delegation was also suggested by an interviewee to be related to Pākehā fear of being misunderstood. Based on the experience of these two organisations, Jones and Creed (2011) conclude that in terms of achieving Treaty based partnership and bicultural relationships in organisations “problems including fear of power sharing, unacknowledged resistance, and an unwillingness to address critical issues openly can paralyze its implementation” (p. 93). The success of CNA in implementing a treaty based relationship appeared to relate to an ability to engage in open dialogue regarding race relations whereas in NZNO there was a great deal of unease about power

sharing - a feeling that is difficult to share in open dialogue (Jones & Creed, 2011).

I am intrigued by the possibilities and challenges of developing Treaty based relationship in the context of community gardening. In a context potentially imbued with the puritanical discourses of self-sufficiency (Slocum, 2006) and “bringing good food to others” (Guthman, 2008, p. 431), I question how I might have conversations regarding privilege, colonisation and biculturalism. My research is partly about exploring the possibilities of ‘noticing’ these issues. In my research my intention is to expand the politics of what is possible in local food activism (Guthman, 2008). My intention is to recognise the presence of other histories and to confront my privilege.

I am encouraged by the work of Huygens (2007), Black (2010) and Jones and Creed (2011) who describe processes of Pākehā decolonisation and the dismantling of the ‘colonial relationship’ where Pākehā do not comprehend their past towards intercultural relationships founded on dialogue, respect and reciprocity. Huygens (2007) describes how the focus of the Treaty education project is partly to change the culture and institutions of the colonial group so that Pākehā might discover other ways to be. Black (2010) suggests that a critical aspect of Pākehā decolonisation is for Pākehā to recognise their “cultural heritage and practices that have maintained our political power and dominance and working to establish non-dominant relationships with Māori as Tangata Whenua and with people from other cultural groups who live in Aotearoa New Zealand” (p. 66). The experiences of the College of Nurses Aotearoa, described by Jones and Creed (2011), suggest that other ways of being Pākehā with Māori are possible. As a privileged Pākehā with connections to ‘the oppressor’ with its many personal benefits, I am interested in discovering other ways to be both individually and organisationally with Māori. In my research I explore the possibility of ‘noticing’ for the decolonising of myself and the development of my identity with land, with Earth, with Māori and with Te Tiriti O Waitangi.

Chapter 5: Living life as inquiry: First person research – always with others

Marshall (1999) describes the value of ‘living life as inquiry’ as a form of first person action research. Her perspective on the value of reflection on personal experience as a valid research orientation is examined in this chapter. In this research, I have followed Marshall’s (1999) example. My reflections and my writing are generated from my attention to ‘noticing values’ in my community gardening and life where together with others (co-inquirers) I invite continuous questions about the wider social and relational context of our action in the garden and beyond.

Deetz (2003) describes the value of attending to the social, historical, institutional constituting [relational] processes involved in what comes to be constituted, known or understood. He advocates for a generative form of research involving the active engagement of researchers with others in relationships and dialogue to develop reflective thought and insight. Generative research focuses on processes of social formation, recognising that all knowing (and life) is in a constant state of becoming influenced by the socio-historical context of yesterday today and tomorrow. In contrast to representational research that constructs life as an objective reality under investigation, I position my research activity as “moments unfolding in the life and time of concrete people and organizations” that works to “question and reconstitute social experience” (Deetz, 2003, p. 427). Deetz (2003) suggests “if our studies are to be successful they will provide a more fruitful way of thinking and talking about our shared situation and enhance the capacity to act in it” (p. 427). Through the method of ‘noticing’, self-reflection, conversation and action with others in community gardening and my life, I have explored ways of being human with the intention of enhancing the ability of myself and my privileged community to think and act for greater justice.

I begin this chapter with a description of the intent of my research (5.1), followed by my consideration of first person action research as a valid and transformative research orientation (5.2). ‘Noticing values’ is integral to my research method of self-reflective co-inquiry (5.2.1). In my community gardening and in my life as inquiry, I have ‘noticed’ values and reflected on this ‘noticing’. I have met and

talked with people who are willing to dialogue this ‘noticing’ with me. I have inquired with interested others (co-inquirers) about the relational context of our work, thereby generating the themes of the research presented in this report (5.2.1.1). I describe the methods of my research (5.3) and the ethical implications of my approach to research (5.4). I then assess the validity of the research method, its trustworthiness, its limitations and the insights that it may provide both for me and for others as we continue to inquire, think and reflect about this journey of life in all of its complexities (5.5). I conclude the chapter by reviewing the quality of my research and as part of this attention to quality I clearly document some of the research choices that I have made (5.6).

5.1 My research intention

“You make a lot of it don’t you?”

(Community Gardener, April 2010)

This comment made by a fellow community gardener, after seeing a poster description of my PhD research (Appendix 2), indicates the relatively complex way in which I saw my action in community gardening. Community gardening, for me, was a place that I considered to be full of the possibility for noticing, questioning and transforming dominant order. In my research I focus on ‘noticing’ how people are with each other and the values that motivate human action. My rationale for this relational, reflective focus is that the transformation of an order that prioritises economic rationality can only be achieved, as Seo and Creed (2002) suggest, with attention to the institutional norms of our lives that inform the way people relate to each other and to Earth. The themes of this research have developed through my attempts, both successful and not so successful, to have conversations in this direction and intention in community gardening and in life. Guided by Marshall (2004), and her process for assessing the intent of her inquiry, I have considered my research focus, its resonance with me and with others, and if the questions I ask “grow and persist when considered” (Marshall, 2004, p. 310).

My topic of inquiry, *the transformative possibilities of ‘noticing’ in the context of community gardening and my life*, stems from my concern about the unjustified inequity that a valuing of competitive self-interest connects to, and for poverty upon which my privilege rests. The connections between privilege and oppression in life and in the context of local food are of concern to me and to others,

including researchers Dey (2013), Guthman (2008), Slocum (2006) and Dupuis and Goodman (2005). My concern for my implication in the oppression of people within Aotearoa New Zealand, founded in my Treaty education and developed through my reading of Came (2012), Jones and Creed (2011), Black (2010), Huygens (2007) and Bargh and Otter (2009), has led me to consider issues of colonisation and biculturalism in the context of community gardening. In all of the gardens that I have been involved with I have intentionally encouraged and participated in conversation and action regarding the historical context of the land we gardened with, and I have attempted to participate in a decolonising journey. As I engaged in community gardening I found people who were prepared to walk with me in this difficult terrain but with different levels of commitment and not always of a similar view particularly with regard to any focus on privilege and dominance and its impacts on the lives of others.

The discomfort I noticed in my attempts to converse about privilege and its associations have been noted as unsettling, uncomfortable concepts for attention by the privileged by researchers such as Slocum (2006) and Guthman (2008). Noticing and questioning privilege without dialogue about how to 'live differently' is not only uncomfortable, but also distressing for privileged people and can as Curry-Stevens (2007) observes, result in deflection and denial. Psychologist Harré (2011) suggests that generally people want to be good. In dialogue with my supervisor in the early stages of this PhD journey I awakened to my privilege. I vividly remember my sadness when becoming more aware of my place in the world and the connection of my relative privilege, and my ways of being, to the immense pain and suffering the world over.

Research by Curry-Stevens (2007) on the self-transformational learning experiences of privileged students suggests that my experience of grief (and discomfort) in realising the connection between my privilege and oppression is necessary to my developed consciousness. Encouraged by Bauman (2007) I chose to hold this uncomfortable ethical gaze on my life and to hone it through my sustained attention to 'noticing' for the sake of the change that this consciousness prompted and that I perceived my life needed. As a researcher who wishes to contribute to the transformation of life ways towards universal flourishing, I take heart in the suggestion made by Jung (2008, as cited in McIntosh, 2012), that the upheaval of the colonised aspects of my worldview is one in the same thing as the

upheaval of dominant order and the possibility of conscientised action. This perspective echoes also Gandhi's exhortation, to BE the change we wish to be in the world. What I do and how I am matters for how the world is and how the world might be. Inspired by Seo and Creed (2002), I call into question what I 'take-for-granted' and the ways that may seem 'normal' to me, so that I might become more inclusive, discerning, open, and reflective.

My inquiry explores the transformative possibilities of 'noticing', including noticing privilege and oppression, in the context of community gardening and life. I explore the self-reflection noticing encourages, the conversations it develops and the action that it prompts. I consider what contexts make 'noticing' more likely. In this research I suggest how 'noticing', reflection and action within the context of community gardening and life can offer me and interested others a way to deepen our understandings of interdependence, privilege and oppression.

5.2 First person action research

Living life as inquiry is a first person action research orientation [self-reflective inquiry], described by Marshall (1999), that recognises the complexities and connections, the depth and the meanings, inherent in everyday life. Marshall suggests (1999) that living life as inquiry involves treating little as definitive, engaging in process, seeing what emerges, questioning, remaining curious and being attentive to what part a researcher might play in the ongoing construction of life. First person action research is described by Marshall (2011) as involving

the researcher adopting an inquiring approach to their own assumptions, perspectives and action, seeking to behave awarely and choicefully in a given context, and to develop their practice in some way...problematizing different issues as they become learning edges of some kind (p. 245).

First person action research is an approach to research that intersects with the orientations and protocols of auto-ethnography, described by Ellis, Adam and Bocher (2011) as involving the analysis of personal experience in order to understand cultural life. Both first person action research and auto-ethnography are research genres that are interested in developing practice through self-reflection.

Action research is a research orientation that, as highlighted by Reason and Bradbury (2001), recognises research as a process of meaning making, and

knowledge creation and reproduction. Seo and Creed's (2002) model of institutional change knits well with this conception of research because it emphasises the importance of the processes of social construction and praxis in the achievement of social change. These theories are foundational to action research and its generative rather than representational ambitions. Seo and Creed (2002) suggest that new social interactions are potentially developed through the 'noticing' of social contradiction, critical reflection and action (praxis). My intention to engage in community gardens and life with i) 'reflexivity' as advocated by Dupuis and Goodman (2005), ii) with attention to privilege as advocated by Slocum (2006) and Guthman (2008), iii) with attention to social contradictions as advocated by Seo and Creed (2002) and iv) with attention to history as advocated by Bargh and Otter (2009), made the self-reflective and consciousness raising orientation of first person action research a suitable research frame for my explorations.

In self-reflective inquiry and auto-ethnographic research, the researcher's subjectivity is extensively described and articulated at the forefront of the research rather than in the background and is called into reflection as part of the research process (Marshall, 1999; 2004; Chang, 2008; Ellis, Adams, & Bochner, 2011). Chapter 2 is my endorsement of the importance of recognising my worldview and who I am in this work. It is from a position of relative privilege that I look to engage in the world and in this action orientated work. Without attention to self as an unaware member of a dominant group and the enabling population, as described by Humphries and St Jane (2011), I may unwittingly perpetuate the hegemonic domination of Western thought and culture in which I myself am steeped and (partially) formed. Based on the research and reflections of DuPuis and Goodman (2005), Slocum (2006) and Guthman (2008), I wish to alert myself to my potential contribution to the continuance of hegemonic domination in local food developments.

Both living life as inquiry and auto-ethnography call the integrity of the researcher as a person into reflection and into the process of change. This research orientation, because of its propensity to encourage and enable personal change, is particularly suitable to privileged people of dominant group whose unconscious behaviours reinforces dominant institutional order and ongoing oppression. The

insightfulness of this orientation to research was made vivid for me early on in the project. From the outset of this research, the extent to which I did [perhaps not] know myself and my privilege concerned me and made me wary of the ways in which I might be blindly oppressive of others and other ways of being human. Above all else I wanted to ‘do no harm’. I felt I had to be full of care (careful). I was often reminded about how much I did not know of the situations and perspectives of people who have and do suffer most from the inequities and exclusions of the dominant ways of the organisation of human life. For example, during a day at Te Ara Hou village (the location of one of the community garden’s I have worked in), making marmalade with women marginalised by many ways of oppression and dominance, I noticed that I was feeling shy and not sure how to be. I questioned how I was going to relate with women whose lives I perceived as being so different from my own. I talked with a woman who had 11 children and I noticed my surprise. And then to hear that only one of her children was with her, my heart ached, and I could not fathom the extent of her pain. I ‘noticed’ how the women, people who I considered to be oppressed, were concerned for the oppression of others. One woman reflected to me that making the marmalade for the foodbank was important because “some people are really struggling out there” (quote recorded in field notes, August 2009). I considered how people, both privileged and not so, find meaning and liberation in the living of an ethic of ‘concern for others’. I also reflected on the universality of both oppression and privilege, described by Freire (1990) - experiences that are known to all people in varying ways and to varying extents. In another example, I talked with the women about the community garden, relaying how the community garden committee was meeting with Kaumātua soon and one Māori woman said “oh so that you can find out what you don’t know about Māories” (quote recorded in field note, August 2009). I felt embarrassed by this simple honesty, and by having my intentions so poignantly reflected. Who I was, my intentions and the things I did not know seemed more obvious to this woman than they were to me. I was humbled. From experiences like these, I was encouraged towards a greater level of self-awareness and attentiveness. The call for greater self-reflection in and through research processes, as advocated for by Marshall (1999; 2004) and the work of ‘noticing’ became increasingly pertinent to me in my work in community gardening and my life.

The position of ‘researcher’ has traditionally been associated with positions of power and privilege often conferred from the processes of colonisation. Using Freirian notion of conscientisation, an experience not readily available to, and sometimes resisted by other privileged students, I have done as transformative educator van Gorder (2007) suggests: “exchanged the familiar work, that gives me security and status, to launch out into the terrifying uncertainties of dismantling the world constructed for their [my] benefit” (p. 12). Living life as inquiry and auto-ethnography are methodologies that enable the challenging of self and my attentiveness to the recognising of the privileged position that I have. Encouraged by Bauman and Donskis (2013) and others, I choose to work for change that unsettles me from my privilege in the pursuit of flourishing for all peoples. First person action research is a research orientation that encourages me to consider my whole life, the entirety of my dominance, and my full identity in my action and reflection with others. Hence my own life and personal change is relatively central to my inquiry.

In my growing consciousness and ‘noticing’ of oppression, Western hegemony and the operation of this dominance in human thought, action and organisation, I have sought to be responsive. My response includes listening to and honouring the people of the land (Tangata Whenua). The consequences of the exclusionary, marginalising and exploitative actions of dominant order, group and culture for Māori have been described by numerous authors (Came, 2012; Orange, 2011; Durie, 1999; Walker, 1990; Kelsey, 1984; Awatere, 1984). Despite the impacts of colonisation, Māori people and their elders, along with other indigenous peoples worldwide, are suggested by many authors, including Capra (2002), Shiva (2005) Stewart-Harawira (2012) and Williams (2012) to hold much wisdom regarding the life-ways of interdependency. Chomsky (2013) suggests the importance of indigenous leadership for the preservation of human life on Earth:

Leading the effort to preserve conditions in which our immediate descendants might have a decent life are the so-called "primitive" societies: First Nations, tribal, indigenous, aboriginal. The countries with large and influential indigenous populations are well in the lead in seeking to preserve the planet. The countries that have driven indigenous populations to extinction or extreme marginalization are racing toward destruction (Chomsky, 2013, p.3).

My intention to listen to interconnected indigenous wisdom in my research is a listening underpinned by my understandings of the cruel impacts of colonisation,

my responsibilities to Te Tiriti O Waitangi and the possibilities of this wisdom for the transformation of a marginalising dominant order.

I see the auto-ethnographic or self-reflective aspects of my research as a conscious and responsible deploying of my privilege, advocated by Kruks (2005), towards universal flourishing. I have employed a research method that I consider, as a person of privilege, to have at least some possibilities for the transformation of my own oppressive ways. My self-reflective orientation offers me, and the world around me, a more conscious self. Together with Assy (1998) I suggest that it is the unconscious, colonised lives and action of individuals together, including my own, that creates and re-creates my privilege along with the suffering of others. I think, write and act about these possibilities of change for myself and for people like me who are the conscious and unconscious privileged keepers of dominant order and oppression.

In this work I have been reminded, as I hope to continue to be, of the responsibility of privilege. The stories of the roots of my privilege and of my oppressed brothers and sisters both locally (Came, 2012) and globally (Shiva, 2008) encourage my actions of responsibility. This work is most relevant to the lives of the privileged. Through the change it evokes in me (and possibly others) it is relevant to the lives of all of us. As articulated by spiritual ecologists Macy (2013), Berry (2013) and Kumar (2013) the Earth and her people cry for the realisation of interconnection and for the enactment of an ethic of universal responsibility amongst all people. My intention in this work is to raise the consciousness of privileged people, including myself, as to the ways in which the privileged are implicated in the oppression of others and planet.

5.2.1 Method: self-reflective co-inquiry

Inspired by Shiva (2008) in her advocacy for local food as a pathway towards universal flourishing, I have engaged in the work of community gardens as a project to frame my inquiries, and a place to centre my reflections. I describe my research method as self-reflective co-inquiry. I have practiced ‘noticing’ values in the context of community gardening and my life. My ‘noticing’ has stirred my self-reflection (5.3.1), conversation and dialogue with others (5.3.2) and action (5.3.3). ‘Noticing’ is integral to my self-reflective, relational research method.

During the course of the PhD I have worked in three community gardens as well as supporting others.



Harvest from Te Ara Hou garden, Summer 2011 (Photo 6).



Madeline and Emily looking at Earth worms, Te Whare garden, October 2009 (Photo 7).

I began community gardening at Te Whare o Te Ata and Te Ara Hou in 2009. At Te Whare o Te Ata I gardened with a group of people who are members of the Hamilton Organic Gardeners. Both at the Te Whare garden and at the Te Ara Hou garden I developed what I call relationships of co-inquiry (see 5.2.1.1). By sharing my ‘noticing’ with others I discovered people (co-inquirers) who were willing to talk with me. During 2009-2011 I participated in community gardening almost weekly. I stopped gardening at Te Whare during 2010 because I could no longer make the gardening times due to new work commitments with Poverty Action Waikato. At the end of 2011 I started gardening with Chartwell Church who initiated a community garden with the neighbouring Kohanga Reo. Due to shifting and ‘competing’ schedules my involvement with this garden was largely in the instigation phase although I continue to participate in the monthly gardening sessions. I reflect on this involvement in my report as well as the impact of ‘competing’ schedules (see Chapter 10) on community gardening. All three communities and the relationships entwined there and in my life, have provided the insights and reflections that I present in this work.

In early 2012, Te Kohao Health (a local Māori health organisation) was invited by the Anglican Church (owners of the land where the Te Ara Hou garden is located) to be the organisation primarily responsible for the garden at Te Ara Hou. This was a response to a dwindling pool of volunteers in the garden. I continue to offer support to the Te Ara Hou garden which is now under Te Kohao Health’s

direction. The last 6 months of 2013 I spent in Vermont, USA with Tim's family. During this time I did not community garden but instead spent time writing up the work that is presented here. I notice the separation from community garden relationship that the writing of this report has entailed. This separation appears to contradict the valuing of interconnection and relationship that I espouse but at the same time it provided more scope for reflection and reinforced the significance of the interconnections.

During 2010-2013 I worked with Matua Pita on the development and building of the Pātaka (a storage structure of Māori design). The Te Ara Hou garden needed a shed to house all of the garden tools and implements and Matua Pita suggested that we build a 'working Pātaka' that could be used for this purpose while drawing attention to the significance of the history of Te Ara Hou (see Chapter 8). My work with Matua Pita, supporting the building of the Pātaka, was a key experience in my work of 'noticing values' in the context of community gardening and life. The garden at Te Ara Hou is the place where I have had the privilege and opportunity to 'notice' and work alongside a Te Ao Māori way of being and valuing. My co-inquiry alongside Matua Pita has encouraged endless reflective thought for me - a Pākehā New Zealander and member of dominant group who is concerned with transforming the dominance of a competitive individualised mentality towards a more interdependent, interconnected way of being human. My assessment of the significance of my learning alongside Matua Pita is demonstrated by the reflections this relationship has encouraged and by the attention that I give these reflections in this report.

5.2.1.1 Together with others: co-inquiry

Marshall (2004) notes that the process of 'living life as inquiry' or self-reflective inquiry is not intended to be without others. Self-reflective inquiry is a process of learning with others, with environment, in a reflective way that acknowledges self, and all the aspects of self. First person inquiry, Marshall (2004) suggests, is foundational to overtly collaborative forms of action research, as it supports inquiring people (researchers) to know who they are and to be attentive to the interests and actions of others.

In the community gardens I talked with many people about the things that mattered to us. Through conversation in the gardens and in my life, I have

identified people who are interested in the wider context of our action together. Not all people involved in community gardening are interested in talking about the relational aspects of community garden action, or about corporate influence in their lives. Initially I may have acted somewhat naively assuming that in community gardening I would find many likeminded people who would want to talk about assumed philosophical underpinnings of our work together. In some ways, and as I will describe now, I have persisted with conversation and action that draws attention to the colonising potential of our community gardening. My persistence is based on what I consider to be a significant ethical concern.

Community gardening is an activity that involves land, shared land, public land, land that holds stories. In Aotearoa New Zealand, these stories invariable connect to colonisation (Bargh & Otter, 2009). However, the connections between land, history and oppression, the wider context of our action together are not what everyone wants to talk about. Yet, I question - how can it be ethical for these issues not to concern us? For a start we use 'public land' or even donated private lands, but land that might have been confiscated from others. As Durie (1999) notes, much of New Zealand's economy is based on the either the confiscation or questionable acquisition of Māori land. If community gardening is an action that people consider to be contributing to a 'better world' then part of this action needs to consider how humanity came to be facing today's economic, social and environmental problems.

The dominance of a certain way of being human and the colonisation of an indigenous way of being has contributed to the present realities that concern us. Hence, in all of my community gardening action I have attempted to increase our attentiveness to the stories of land and local oppression. I realise that my doing this has created some discomfort, including for myself and I hope that I have been sensitive to this. However, I consider it to be more ethical to create this discomfort for myself and others, than I do to continue as if land has no past, no stories, and that we (the community gardeners) can garden on it as if a "blank slate" (Bargh & Otter, 2009, p. 159). Encouraged by Seo and Creed (2002) I see the conflicts in the stories of our past as presenting opportunities for reflection. In my intention to raise the consciousness of 'the oppressor' I draw on the work of 'educators of the privileged such as van-Gorder (2007) and Curry-Stevens (2007).

History and the actions of yesterday are how ‘today’ is constructed by us. I consider our knowing of the past, to be important for the creation of a future that promotes justice and equity. In Chapter 8, I describe how I, together with other co-inquirers, have gone about drawing attention to history and whakapapa in the context of community gardening and the promise, conflict and learning that doing this holds. Encouraged by psychologist Harré (2011) I question how the ways in which we have done this have enabled people to process new insights in meaningful and uplifting ways that support their desire to be good. Through the blessing of land and the building of a Pātaka at Te Ara Hou, I worked with Matua Pita and others to draw attention to the historical and relational context of our work in what I consider to be creative ways (see Chapter 8).

In my work of community gardening and in my life, I have been surrounded by people who I have listened to, talked with and thought with. Sometimes my ‘noticing’ has developed a conversation – sometimes a conversation has promoted my ‘noticing’. Through conversations I have discovered co-inquirers - people who share an interest and desire to ‘notice’ dominant order, to ‘notice’ values and worldview and to reflect and to talk about this. We, along with a multitude of people worldwide, share a concern for oppression and injustice. We have developed a relationship together that Heron and Reason (2001) describe as the method of co-operative inquiry, and that I refer to as co-inquiry.

Co-operative inquiry is a way of working with other people who have similar concerns and interests to yourself, in order to:

1. understand your world, make sense of your life and develop new and creative ways of looking at things
2. learn how to act to change things you may want to change and find out how to do things better (Heron & Reason, 2001, p. 144)

Our common areas of interest relate to the emergent themes of my co-inquiry: whakapapa ā (theme 1), the unnoticed order (theme 2), and love and relationship (see figure 3). The theme of privilege and responsibility weaves throughout my report because it is integral to who I am, and I am the author of this account. The themes of my co-inquiry continue to evolve as my co-inquiry relationships grow and strengthen. Figure 3 depicts a flower with developed themes and space for emergent themes (empty petals).

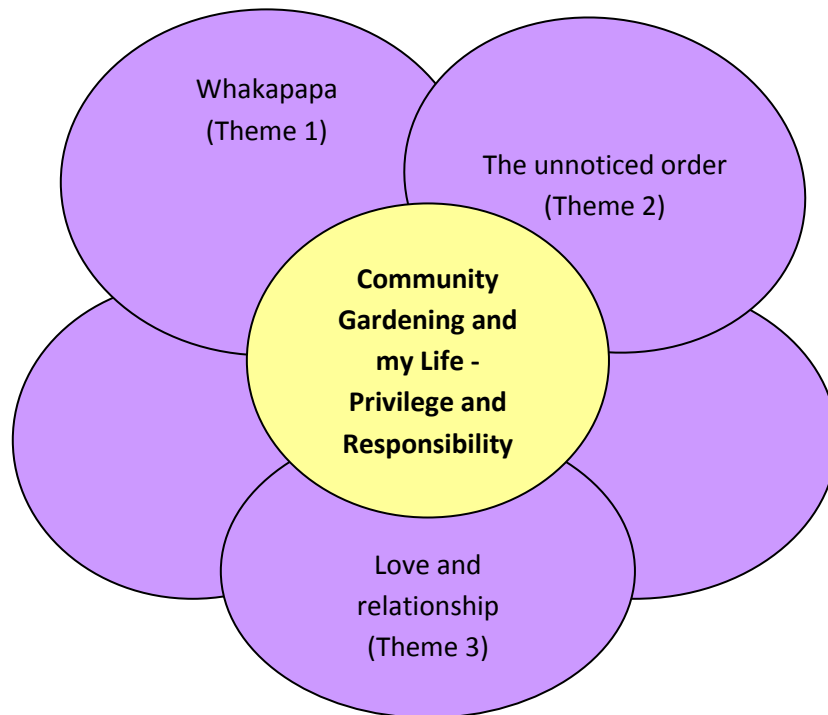


Figure 3: Flower depicting the themes of my co-inquiry.

In the context of community gardening, the people that I have talked with and listened to the most are the people who, along with me, have given significant shape to this work. I have talked with Matua Pita about whakapapa, interconnection and colonisation. I have talked with Karen Morrison-Hume about interconnection and Pākehā decolonisation. I have talked with Alice Bulmer about relationships, about processes, about colonisation, decolonisation and about being Pākehā. I have talked with Kaye Anderson-Hall about relationships and processes and with Tim, my Mother (Carolyn), my children and my extended family about colonisation, land ownership, interconnection, and interdependency. All of our conversations connect to our thoughts and reflections about the ways we live our lives. These conversations are part of those conversations that I consider to be important to the possibility of the realisation of universal flourishing.

I am conscious that there are many people that I have not talked with. I have not been deliberating exclusionary, but I have acted within my limits and ability to have and hold both relationship and conversation. There are also many people who I have tried to talk to about the context of our community gardening work together, but for various reasons they have chosen not to talk with me, or to continue talking with me. In community gardens I have observed that for some

people, not surprisingly, the main focus of the activity of community gardening is to grow vegetables with others, developing the skill of gardening in their community and providing food for people. For these people, noticing, and reflecting on the way people are in community gardens and life is not something that they necessarily choose to give priority to, or at least not with me. I speculate that conversations of the relational and contextual issues of community gardening may be perceived as not practically and pragmatically useful, and therefore of little consequence. In my report I consider the premising of the pragmatic and instrumental as a hallmark of dominant order (see Chapter 9).

Access to good nutritious food is compromised for many people around the world, some to the degree of starvation and death (see Wynd, 2011; Bailey, 2011; Cox and Black, 2012; FAO, 2013). Poor health, stress and disease are the known consequences of compromised nutrition. In the context of such suffering, conversations and action that appear to detract from the practical action of producing good food may seem unethical. Together with my co-inquirers, I discuss the possibilities and conflicts of our attentiveness to not only production, but also to the social, relational and historical aspects of our lives and community gardening action. In Chapter 9 I discuss how the dominance of productive pursuit and 'practical work', potentially limits the possibilities of interconnected ways of being that combine the practical with the spiritual, and production with process. I highlight how a lack of relational ability may limit the sustainability of practical action.

During the time of this research, in my community gardening and life I have formed many relationships, and had many inquiring and reflective conversations with others. There are my enduring co-inquirers, Matua Pita, Karen, Alice, Kaye and Tim and many members of my family and extended family. They have agreed to be identifiable in this work. There are co-inquirers who have come and gone. There are also relationships of co-inquiry still developing. The people that are named throughout this work are the people who I have talked with the most about aspects of community gardening that appear to have resonance and interest for both of us. However, I have had conversations with many others that resonate with the themes of this research but space constraint prohibits full expression of all views. I believe that the nuances and influences of all conversations are present in this work.

I have attempted to be sensitive to others regarding the conversations that we have together. I have tried to resist the imposition of my research interests and ‘my noticing’ and have instead looked for places where there is common interest. I have met many people in my community gardening and with many I have talked about aspects of our personal lives that are not the focus of this research. I have tried to be a friend and a confidant. My being ‘not only a researcher’ and ‘not only a community gardener’ but a relational, responsive human being is part of my ethical commitment to ethical research and an ethical life (see 5.4 below). The way in which we have talked about life in the garden is something that I consider to be a significant finding in this research (see Chapter 10).

Reflection and action are an ongoing part of my life. This partial account of my self-reflective inquiry together with others (co-inquiry), although bound between two covers, continues beyond this book and in my every day. By living life inquiringly I acknowledge that I am continually in relationship and process, and that there is no end to this journey of discovery, learning and change.

5.3 Tilling reflection (methods)

The experience of community gardening has given me a unique opportunity to listen to the many and varied voices of people who are engaged in this work. The grounding of research in the day to day experiences of a community garden is, I suggest, a deeply insightful space. In my time, and ongoing time, of community gardening, I notice that the action of gardening together can open a space for communication. I have noticed that often when people till the soil together, a conversation stirs. Stories and reflections are shared and often relationships develop. I notice how a conversation in the garden often starts organically, gently and spontaneously as people busy themselves in the soil, looking at Earth, listening to each other. Along with the conversations of life, conversations about the practical aspects of our work together in the garden are also pressing. While some of our attention to these issues is important (after all we would not be able to grow vegetables without them) I consider the connections between the dominant order and the dominance of pragmatism. I see the dominance of our attention to the practical, to the ‘getting stuck in’, not as a natural occurrence, but as a dominance that fits well with a dominant order(ing) that resists reflection, gives priority to material production, and orchestrates our time/life in a particular way.

However, in the gardens I have discovered people with whom I share common interests and people that are interested in noticing values and reflecting on this noticing in the context of our work together and our lives. These conversations, reflections and actions are the focus of my co-inquiry.

5.3.1 Putting down the trowel – writing as dialogue and method

After a day in the garden, a day of listening, digging, talking, weeding, planting, pondering and planning, I put down my trowel, and turn to the task of writing. Tired but brimming with ‘noticing’, ideas, thoughts, confusions, questions, wonder and hope, I write. I am unsure of what I have noticed, what I might notice, and what matters to me and to others. Writing brings some coherence to my jumble of thoughts. This is the pattern that typifies my ‘writing as method’ described and developed by Richardson and Adams St Pierre (2005), who suggest that the process of writing can enable thinking and generates deeper insight. At times my writing has been in email to my supervisor, or to other co-inquirers, who have engaged in dialogue with me. This collaborative reflection and writing has strengthened my work, contributing to the insights I describe, and to the identification of epiphanies. It has also encouraged new action. I consider that the collaborative reflection enabled through email dialogue with others strengthens the validity and credibility of this account. As a researcher engaging in self-reflective practice, email communication enabled an articulation of my thoughts similar to journaling, but enhanced the work of journaling with invited co-inquiry and thus enriched this work with the reflections of others.

For people engaged with various activities and many relationships, email conversation allows each person to communicate as they are able. It enables people to pick up a thread of conversations when their energy allows and at times return to threads of conversations previously held. Periodically, email may enable significant reflection between and amongst co-inquirers who are comfortable with this method of conversation. It is however, not a method that suits all people, and I am conscious of the exclusions this method incurs. As noted earlier, I have not been deliberately exclusionary in the conversations I have had. However, as a mother, wife, daughter, auntie, friend and community gardener there are limits to the relationships and conversations I can have. I noticed that with some of my co-

inquirers, email communication was not their preferred way of talking and so I made time to talk face-to-face.

5.3.2 Conversation as a method – Socratic dialogue

My co-inquirers are people with whom I have considered the difficult ‘noticing’ of privilege, oppression, marginalisation and interdependence. In our conversations together I believe that we have mostly practiced a Socratic dialogue. Socratic dialogue is described by Armstrong (2011) where people might not get to ‘the answer’, where they do not have to be right or wrong, but where they commit to talking and thinking together. Management educators, Muff et al. (2013) posit that among the behaviours necessary for the 21st century are the capacity to ask pertinent questions and hold the tension of not knowing the answers while engaging in self-directed liberal learning and critical thinking. They describe this way of being and researching as “elegantly stumbling forward” (p. 181). The kind of inquiry that does not necessarily get to ‘an answer’ sits in contrast to the traditional, modes of inquiry that attempt to develop conclusions. I notice the inconclusive and ongoing nature of conversations that are not focused on ‘winning’ and I suggest that such conversations may generate greater possibilities in terms of human action and a more indeterminate future .

Through processes of Socratic dialogue I have felt a softening of my response in conversation and a feeling of ‘letting go’ of my need to know or to prove myself right (or wrong!). In the spirit of Socratic dialogue, I entered into what I consider to be greater levels of listening, reflection and thought. A softening response does not necessarily imply a changing world view or understanding, just an ability to accept and to open oneself to the other. But this softening has not come easily and is not necessarily supported nor understood by many. Some have instead encouraged me to the steadfast holding of my view with a forthright criticism of the other. However, I notice that it is in my suspending of argument, as advocated by Senge et al. (2004), and the sharing of my self-reflection with others that encourages others to do the same. My supervisor for one suggests that my work has had this effect in her life (Humphries, personal communication, September 2013). I see self-reflection as something that, perhaps through its propensity to generate empathy and connection, can support conversations to continue. I also notice that the continuance of a seemingly difficult conversation always requires

the engaging of my heart and my ability to accept and work with conflict. The continuance of a difficult conversation requires my seeing of the other, not as a contender for the winning argument, but as a fellow human being, part of me and me as part of them. Critical and open reflection has been described generally by Heron and Reason (2001) and Wheatley (2002) as important in transformative change. Without such reflection and commitment to change we may contribute to the perpetuation of the inequity and injustice of our past and present.

The method of self-reflective co-inquiry through which I have done the work presented in this report is concerned with encouraging dialogue, and the human praxis of action and reflection (Freire, 1970). Freire (1970) argues that revolutionary leaders must not use the same anti-dialogical procedures used by the oppressors. On the contrary, revolutionary leaders must follow the path of dialogue and communication. As the initiator of this research I have attempted to follow a dialogical theory of action. This theory of action does not involve a subject who dominates by virtue of conquest, a dominated object. Instead, as Freire (1970) suggests there are subjects who meet to name the world in order to transform it. My inquiry with others has involved both action and reflection. Our inquiry together mirrors the praxis - action and reflection in dynamic interplay. My report in this book is the demonstration of my process and my assessment of it.

At times in this research, and particularly as I have walked alongside Matua Pita Te Ngaru, my part in dialogue has been primarily to listen. I took this position in conversations with Matua Pita very aware of my unknowing of Te Ao Māori (The Māori World). The world that we mostly share together, and so are both familiar with, is the world orchestrated and dominated by the Pākehā or Western value system of competitive self-interest. Given my relative not knowing of other worlds, and other ways of being human, I am therefore less conscious and noticing of the dominance of 'my way' than are those people (including Matua Pita) who walk in more worlds than I do. I am, as Bourdieu (1984) and Seo and Creed (2002) suggest, relatively blind to my world and my way, which is 'normal' to me. As encouraged by Matua Pita, I share in this report, not only some of what I have heard and seen, but how it has 'awakened me' and encouraged my thinking and developed my consciousness of who I am and how I am becoming.

As the initiator of this research, I have had the most time to devote to this research - to the practice of 'noticing' and to the conversations 'noticing' encourages. Realising this and people's limited time for conversation, I have attempted to hone my skill of nuance and the ability to be sensitive to the preferences of interested others. I have considered the type of conversation that may appeal to each person who has indicated a willingness to join me in this co-inquiry. In choosing methods of conversation that suit each person I believe that the validity and accuracy of this research is enhanced. As human beings we are unique and have unique preferences for different ways of communicating. It is from this uniqueness that a myriad of communications has evolved. By being sensitive to others, to their energy, their preference for varying types of conversations and also their interests, I have attempted to prioritise their wellbeing. I do not see how I can work for a world that is orientated towards the wellbeing of all people and planet, without being attentive to the wellbeing of those closest to me. In considering the wellbeing of my co-inquirers, I have done my best.

My conversations have occurred in a number of different contexts. With Kaye I have talked mostly in the garden but also over coffee at her house or mine. With Alice I have talked via email, at Te Whare or at her house or mine. With Karen I have talked in her office at Anglican Action or via email. With Tim I have talked in our home, in the car and everywhere that life gives us moments to talk about our 'noticing'. With Matua Pita I have talked as we discussed 'the Pātaka' often where the Pātaka now stands or outside our workplaces at Te Ara Hou. With my extended family I have talked at home or at their homes over cups of tea. Conversations with threads of connection to this work have also happened with many others while we gardened.

Given the varying ways my face to face conversations have happened and the fluidity and spontaneous nature of their happening, I did not digitally record or transcribe any oral conversations. I have instead endeavoured to write about and reflect on these conversations while they are fresh in my mind. This reflecting work I often do at night after my children had gone to bed. I have always endeavoured to share my reflections with my co-inquirers whether by email or in a following face to face conversation. I have attempted to be sensitive to the subtleties of conversation, nuanced facial expressions and the like. I have tried to pay attention to not only what is said, but also to what isn't, and also to notice

when conversations on particular threads of possible shared interest, have not continued.

5.3.3 Trying new things – conscientised action

My ‘noticing’ and reflection, sometimes alone, sometimes with others, keeps me questioning the actions that I choose to take in this world. My epiphanies, gained through ‘noticing’ and reflection, strengthened through my conversations, listening, reading, and intercultural relationship, have encouraged me to act together with others, in ways that I consider hold possibilities for not only transforming my dominance but contributing to the uplifting of the stories and values of relationship and interconnection. As a researcher I have observed, listened to, and written about the ripples of this action. As described by Senge et al. (2004) I have found my epiphanies, when validated with others in reflection, empowering. They encourage my trying of new things (see Chapter 8).

Capra (2002) describes two types of human action – voluntary and involuntary. He suggests that when people engage with intention and purpose they experience human freedom. His advocacy is that people must be free to be moral as all else is mere compliance. However, this makes freedom only a condition of moral life and not an end state in of itself. There are many ‘actions’ involved with the day to day life of a community garden. In my experience of community gardening (and life) there have been the actions of 1) routinised behaviour as well as 2) actions developed through reflective conversation and growing consciousness both in myself and as reported by my co-inquirers. Noticing is a practice that connects to conscientised action whereas ‘not noticing’ relates to unconscious behaviours. Much unconscious, institutionalised behaviours, such as an intuitive reaction to physical danger for example, are important for mere survival and for functioning in a day to day reality that presents myriad decisions for all of us. My focus in my research is to consider the unconscious behaviours that are institutionalised through the dominance of the institutions of capitalism in my life. My research involves reflection and analysis related to noticing and *not* noticing, conscious and unconscious action. I have not only participated and observed but also looked to try new actions as informed by critical, conscientised reflection.

The conscientised action that I undertook with my co-inquirers centred on actions that grounded our community gardening in a socio-political context. At Te Ara

Hou this was an ongoing process, beginning with an invitation issued by Karen to join in a process of historical storytelling. The story of pre-European Māori was further enlivened through the building of a Pātaka, an action that Matua Pita and I undertook together. At Te Whare, Alice and I instigated a process of storytelling. Alice and I also organised for a blessing of the land at Te Whare. Similar conscientising processes began the community garden I am involved with at Chartwell church. At Te Ara Hou, this spiritual conscientising action was led by Matua Pita. These actions are the stories of my research and are at the centre of my reflections. They are the actions that have prompted my conversation and reflections with my co-inquirers.

5.4 Respect, reciprocity and responsibility (ethics)

All social research conducted under the auspices of a University must comply with the ethical standards of the research modality undertaken. In my process I have been mindful to meet the criteria set out by the University of Waikato, for research that involves human beings. However, I have found that there are recommendations that have did not fit well with my relational process. Rather than a formatted ethical document, I worked closely with each participant that might be identifiable in this research, that they were aware of my intentions, that they could view and comment on anything that might identify them, and that they could withdraw permission to be exposed in my work at any time. The constant company of people with whom I talk, reflect and act in life (co-inquirers) is an aspect of this research and life that is stimulating, life enhancing and also challenging. There are many ethical implications of doing research on life as it is lived by me together with others. As my supervisor and others (Ellis, 2007) suggest, there cannot be a tight set of rules in 'living life as inquiry', but there must be a profound ethic of responsiveness and responsibility that comes with this way of working.

5.4.1 Care of others

Through this work of inquiry I have attempted to develop myself as a responsible, responsive researcher and human being. Reflecting on her auto-ethnography and her representation of people in her research with whom she shares intimacy or close relationship, Ellis (2007) develops the concept of living an ethic of responsiveness. As she notes, while ethical review boards provide some guidance

in terms of ethical procedures in research with strangers, guidelines for ethical conduct in research relationships with friends are less developed. Ellis (2007) suggests that the ethics of doing research with people with whom your relationships are more intimate requires acting “from our hearts and minds, acknowledging our interpersonal bonds to each other” (p 4). Ellis (2007) describes her earlier processes of research where the instrumental acts of research and her desire to write ‘an interesting dissertation’, for example, affected her obligations to the people with whom she was intimate to the point where she reported on aspects of their lives rather bluntly and did not consider what these disclosures might mean to them. As Ellis (2007) notes “the problem comes not from being friends with participants but from acting as a friend yet not living up to the obligations of friendship...a friend can be trusted to have your wellbeing at heart. A friend is loyal. A friend doesn’t tell your secrets or knowingly do things that might hurt you” (p. 10). Hence in my research with others and in my relationship of co-inquiry I have attempted to be a good friend and to live up to the obligations of what are more intimate research relationships.

I have assumed many roles in the community garden including co-ordinator, advocate and friend. I have been a person committed to community gardens, to relationships and to the inquiry described here. I have continually attempted to balance my own research purposes and interests alongside the many other dimensions of myself, the many commitments as mother, wife and daughter, and my action together with others and their diverse degrees of interest in community gardens and my research work. I am attempting to ‘be the change I hope to see in the world’. To this end, I wanted to be my full self in the garden giving priority to relationship, connection and interdependent life with others and with Earth. In this prioritisation I also established my preference for generative rather than simply representative research.

What I have found most difficult about my research are the tensions between my responsibility as a PhD student to inquire, write and reflect about the wider context of our work, what I feel as my responsibility towards the day to day happenings of a community garden, and also my responsibility to my children. In order to lessen this tension I have attempted to integrate these aspects of my life as much as possible. From the outset of my engagement in community gardening I have felt a responsibility to manifest the values of interdependence and

interconnection that I also intended to ‘notice’ and research. I have not attempted to engage in my research with neutrality, but with a deliberate intention to uphold what I hope for. I have constantly asked myself as a researcher, how I could *not* bring all of my hope, skill and energy to a possible greater manifestation of interdependence. My intention was not only to explore the possibilities of community gardens for the promotion of interdependence, but to also be the possibilities together with others.

Along with many others, and as described here, I attempt to nurture the projects of reflective, interconnected, decolonising community gardens. I cannot make claims for what may need to be done for the realising of universal flourishing without knowing of this work in my own life.



Charlie harvesting silverbeet at Te Whare garden (Photo 9).



Madeline, Charlie and Emily delivering harvested silverbeet to neighbours of Te Whare garden (Photo 8).

Anna: What did you learn today from our gardening?
Charlie (with big grin): That plants like to eat sheep poo.
Emily: Planting (we ‘planted’ radish seeds together).
Madeline: You put the poo, then you put the straw, and you put the water.
(Field notes, December 2009)

5.4.1.1 Informing people about my research

From the outset of my research I was conscious of the ethics and dilemmas involved in highlighting my identity as PhD student in my community gardening (or not]. The following email describes how I considered these issues.

In communicating my role as researcher I don't want to lose trust. I dislike the place where I may or may not be put as a researcher - how this title and role places me. But it's one I have to accept and then work to demystify perhaps, build the trust...In the gardens people come and go, so for everyone who appears on the scene...do I talk with them about who I am and what I'm doing - this seems so self-important....I guess I only talk with them [about being researcher] if I have a 'deeper' experience with them - one that might form part of my theorising, or our theorising that I write about (email from me to Maria, October 18th 2009).

In my research I am positioned as an insider. I have involved myself in the work of three community gardens. I consider the relational ethics of responsiveness as described by Ellis (2007) as important to this positioning.

All of my co-inquirers are introduced and identified with their consent in Chapter 1. I have taken this as their explicit consent for their participation and visibility in the publication of my research report. My co-inquiry relationships emerged as my relationships in the context of community gardening emerged. Alice was one of my first co-inquirers in this research. I met Alice through Hamilton Organic Gardeners and we engaged readily in conversations related to various aspects of community gardening. Early in our relationships I shared an information sheet (see Appendix 3) with Alice and asked her how the information sheet sounded to her, how it made her feel and whether or not she was still interested in being a co-inquirer. The degree of trust and relationship that existed between us is suggested by Alice's response:

It [the information sheet] makes me see clearly that your involvement in the various community garden projects has an instrumental purpose – i.e. your PhD research....How does it make me feel? Well, I will be up-front and say that I feel quite a bit of tension around the idea of getting a PhD – the highest qualification in the Western education system, individualist, personal, intellectually-based, economic power, cultural capital (Bourdieu), explicit links to the institutional power of the university – through a research project that aims to be about practice-based participative action, community initiatives, cultural change, socially inclusive, etc. The whole combination feels very complicated and ambiguous and paradoxical to me – on many levels (email communication from Alice to me, 29th of October 2009).

From Alice's response, I knew that being able to convey my full intent as a person and not *only* a researcher mattered to me. I was not involving myself in the work of community gardening for an instrumental purpose (the PhD) alone. However, without 'developed relationship' how could I convey my fuller intent as a human being? If I presented people with an information sheet from the outset of our 'possible relationship' how would they not see an 'instrumental purpose' as my priority and potentially my 'only intention?' Marshall (2011) notes that often action research has "an intentionally paradoxical quality" and that "living through this with participants is part of the action" (p. 253). In my response to Alice I acknowledged the paradox that she had 'noticed' and invited her to continue talking with me. In her reply Alice recognises the possibility of a relational PhD:

Anna: I have found it [your feedback] encouraging of much thought...I'm interested in your perceptions of a PhD...I agree that a PhD is instrumental (as you say) but I work more than instrumentally through it... In our capitalist, exploitative system we are all implicated. Where we chose to enter and affect change is up to us. I have chosen to do a PhD because it helps me think about my activism and because it means that I can be with my children mostly, fitting in what I do around them... I LOVED your reflections Alice - thank you for sharing them. I hope we will continue to talk and walk together!

Alice: I started ruminating about what you have written in your response here: about how your values as a researcher always underpin your research processes... it seems that it is possible to "make a community garden" in an instrumental way and without collaboration... while it is also possible to do PhD research in a reflective and collaborative and responsive way!

(Email conversation between Alice and me, November, 2009)

My community garden action was part of what I considered to be a commitment to a more ethical life. From this dialogue with Alice I considered that 'the information sheet' may act as a barrier to the development of fuller relationship because not all the people that I met would engage in a conversation to explore their own perceptions of research. Rather their perceptions, informed by perhaps less than positive research experiences, might deter them from talking with me. I did not want my relationships with the people I met to be confined to what they may perceive to be a research relationship. I wanted to develop 'full relationship' and to be my 'full-self' and I considered that an information sheet would only ever describe part of me and part of my intent in what I hoped would be an evolving, generative research process and *not only* research.

For this reason I chose *not* to continue to share an information sheet and focused on developing relationships, developing understandings of co-inquiry through conversation, and seeing if conversation related to my evolving research focus developed or not. This ethical process is different to more typical university ethics protocol where an 'information sheet' is provided, and consent for participation is requested, upfront. My intuitive position at the outset of my research was that this 'upfront' process does not readily fit alongside emergent and relational research processes where a researcher is committing to self-reflection, 'life changes', new action, possible friendship, possible co-inquiry and *not only* 'research'. I did not

want the people I was ‘gardening with’ and ‘living life with’ to think that I was treating them as a means to an end [a PhD thesis]. I also did not see the people I may talk and inquire with in this way. The people that I have inquired with and whose voices are identified in this report are people that I am still in relationship with. Through my work, I have consistently worked to develop the understanding of co-inquiry and the multiplicity of my roles and my being. In my explanation of it, I write:

One of the things that I'm trying to do is to research together with you and whoever else might be interested. It is referred to in some books that I'm reading as co-inquiry. At the moment I feel as if we are both (as co-researchers or co-inquirers) exploring community gardening together and I hope you feel this way too. I feel that as we work together little by little we are discovering what the possibilities of community gardening might be - what dreams may come true. I keep a journal that helps me remember what we (and me with others like Alice, Karen and my supervisor) talk about and the ideas and thoughts we have. Basically it's keeping record of an ongoing conversation that I think shows that we are learning and growing (like a garden) together. May be we could write a paper together one day! I have chosen and committed to writing it all into a PhD....with your permission of course! (email communication from me to Kaye, January 19th 2010).

As you know I come to this work as a PhD student (but not only). Along with the action, I'm eager to write about the context of our gardening work as we explore it together (email communication from me to Karen and Kaye, November 13th 2009).

You noticed “a lack of differentiation between the actual doing [gardening] and my research project.” I see it like this - In our work we are reflecting as we go - the lines between action and reflection are blurry because we (in ‘living life as an inquiry’) never stop thinking, observing, listening and talking....even in meetings, building garden beds and planting seedlings. Already in our conversations and action we have explored many of the contextual aspects of community gardening. These conversations have encouraged us toward new action and more reflection. It is this that I hope to write about for the instrumental (but not only) PhD (email communication from me to Alice, November 1st 2009).

With Matua Pita I notice that I have talked very little about my identity in terms of being a researcher undertaking a PhD. For a long time I did not consider my relationship with Matua Pita as one of co-inquiry, not because I did not value our work together but because for me, this research was and still is, a secondary issue to the importance of being an attentive, relational, listening, Pākehā woman. It was only after developing a relationship with Matua Pita that I felt good about

asking for his consent for my writing and reflecting on what I learned from working with him. Matua Pita gave his consent for my writing about my experience of working alongside him (see Chapter 8). I notice the conflict that I feel in asking for ‘consent’ at the forefront of research as this has the effect of positioning ‘the PhD’ as a priority when it isn’t my only motivation. I suggest that my co-inquiry relationship with Matua Pita has only happened because I gave priority to the development of meaningful and trustworthy relationship. I notice how this relational work is also central to my work with Karen, Kaye, Alice, Tim and my extended family, and how it enables real, deep and ongoing reflection. However, I consider that a relationship of co-inquiry between Māori and Pākehā and potentially differing worldviews (Spelman, 2013), requires more time and more attentiveness. As a Pākehā I felt I needed to convey my respect to Matua Pita for a Te Ao Māori worldview and my hope for a bicultural relationship.

I remember sometimes a feeling of anxiety that I would have in the community gardens, concerned that I would never have conversations or experiences that I could ‘use’ for ‘the PhD’ or that I could not use the sensations or experiences that I was reflecting about in a PhD. I remember thinking ‘nobody is talking about capitalism, dominant order, individualism...so this PhD is simply not going to happen’. The value of my own reflections also seemed limited to me. At these times of anxiety I worked to ‘notice’ my instrumental mind, the possibility that I was in fact looking to treat people as a means to the achievement of my research goals and also my devaluing of my reflective capacity. I reminded myself of the wider context of my work and that ‘the PhD’ and ‘research student’ was not all that I was. I also now know that my ‘noticing’ of a relatively absent conversation is a ‘research finding’. People do not readily talk about the ordering of their lives. The ‘status quo’ is somewhat silently accepted. My intent as a ‘whole person’ was to consider the needs, hope and lives of the people I met, holding research conversations as a possibility but not a priority.

5.4.1.2 Research agreements

The ethical issues embedded in self-reflective co-inquiry relate somewhat to how others are included in the stories that develop and how they are given the opportunity to consent to their participation and representation in the researcher’s reflection and writing. In considering the ethical implications of my research I

draw on the concept of relational and responsive ethics described by Ellis (2007). In my living of a relational ethic I have acted with my heart and mind with a commitment to the honouring of our interpersonal bond to each other (Ellis, 2007). I did not know what aspects of our conversations and action together I would write about. Whenever I have used a particular and identifiable conversation as research material I have asked a person's consent. The following emails indicate the consent of my co-inquirers, Karen and Alice, for the use of their quotes in my report of my research.

See what reading only one of your chapters has evoked!!!!!! Loved it, and also very happy (and feel privileged) by being quoted in your work (email communication from Karen, 14th of February 2014).

Thanks for sending your chapter. I think it's great - very thought provoking as always. I'm fine with the quotes you've included from me. Very interesting discussions about "noticing" and "choice". And as you say (I think) - just the act of noticing makes a huge difference. As it does in relationships of all kinds. "I see you" or "I hear you". It's not necessarily about taking action. In fact action might not be what's needed. Or it might.... But our culture (the social change movements as well) really wants us to "do stuff". Just noticing and not acting is a bit unconventional... (email communication from Alice, 9th of April 2014).

As these emails indicate, consent from my co-inquirers for their participation in my research and for the inclusion of their quotes/ideas in 'the thesis' was achieved in conversation and dialogue. I have always attempted to be respectful of the lives and energy of my co-inquirers while continuing to seek their consent for the 'use' of our conversation in my research. My ethics are partially evidenced by the following email to Alice:

Alice, I am happy that we continue this conversation, but only if it remains useful, interesting, of value to you....I am conscious of your time, your energy and all the many aspects of life that you must attend to. This conversation is very insightful for me, and I hope that you are happy that I use snippets of it in my PhD (email communication from me to Alice, 28th September 2013).

All my co-inquirers provided oral consent for the inclusion of their quotes and thinking in my work. However, their informed consent did involve working with the contradictions and paradox of the method of co-inquiry in the context of an individualised PhD process. Matua Pita relayed his concerns to me regarding the use of *our* conversation, and in particular the knowledge of his tupuna (ancestors) in *my* PhD. This is an issue that resonates with Alice's noticing of the paradox

between community based research and the individualised processes of higher education.

In receiving Matua Pita's concerns via email I went and talked with him face to face. I always chose this 'method' with Matua Pita out of respect from what I understand to be a cultural preference. I told him that, for me, my relationship with him was more important than 'my PhD' or 'my thesis'. I told him that I also noticed the paradox that he was alluding to between the individualised academic process and the collective ways that knowledge is developed. There is also the paradox of me, a Pākehā researcher, writing about Māori knowledge as part my PhD. However, I do not write about Te Ao Māori with the primary intent of attaining a PhD (although all of my writing here is part of a PhD). Rather, my intent in writing and reflecting about Māori processes and ways of being is to demonstrate how I have been affected and conscientised to my own ways of being human through my engagement with them. Together with Chomsky (2013), Williams et al. (2012), Shiva (2008) and others I see the indigenous knowing and valuing of interconnection as imperative to the creation of universal flourishing. In my conversation with Matua Pita, I asked him if he would like me to take out any or all of the learnings he had shared with me or the quotes that I had used. He indicated that he was happy with what was included and also suggested that seeing his ideas in a 'doctoral thesis' was validating of his knowing in a Pākehā context, something that has not always been his experience.

Managing people's expectations, including my own, of what I do and don't do as a researcher has been part of this inquiry. In my attempt to be a responsive and responsible researcher and human being I have engaged in many roles and in many relationships both in the context of community gardening and in life. This apparent muddying of roles has been a challenging part of this research. I engage in community gardening and in all aspects of my life as full human being with all of the complexity and ambiguity that is me. I am as conscious and honest as I can be about my motives both in community gardening, research and life.

A number of the people that I have met in my community gardening, particularly my co-inquirers, are people that I consider to be friends. Our relationships have deepened in our work together and through our shared experiences. Ellis (2007) describes some of the ethical dilemmas of this deepening relationship in research

and suggests that responsibility and responsiveness in friendship is imperative in ethical research. As noted above, I was not only in the garden as a researcher, but also as a person responsible to my relationships with others and those who I inquire with. Perhaps as a result of my being my full self in the garden committed to project, research and relationship together, friendship has developed. I have been engaged not only in a project, not only in research, but in life with others. As Ellis (2007) describes, the roles of researcher and friend weave together, expanding and deepening each other. However, as noted earlier the focus of this research to the relational aspects of community gardening (co-inquiry) and to a deconstruction of privilege (self-reflective inquiry) provides boundaries for the research reflections described here.

I feel a responsibility to the people who are part of this narrative and a concern as to my lack of ability to represent them fully and well. However, full representation is impossible. My intention is to represent us in this piece of work with respect and love. However, my focus in this research is not on simply representing self and others, but to also question and reconstitute social experience (Deetz, 2003) and to contribute to a body of knowledge that is interested in processes of institutional change. Our shared experiences and the intricacy of our relationships and our being together extend far beyond what I can write here.

There is no knowing without relationship, and no book is written without many contributors, many of whom are left unacknowledged. The suggested boundaries between self and others, self and Earth, the knowledge that I might be understood to have, and the knowledge that others hold, are all elements of ongoing human construction (Burr, 2003). I realise that all of what is written here is not a product of my mind, but of the many relationships that I have, the people that I have come to know, the people that I have never met but know something of through their work articulated in places where I have had the privilege of being. In interdependence, I realise that the contributors to this work are way beyond any list that I could write, or any consent forms that I could issue. A more aware and developed self is the ultimate gift of the work presented here. It is what I hope that I give back, at least, from all that has been given to me and for all that I have had the privilege of reflecting on.

5.4.2 Care of self

Living life as inquiry is first person action research that, as Marshall describes (1999; 2001; 2004), is concerned to a significant degree with the researcher's level of self-awareness and knowledge of self and the relationship of his or her actions in the world. One of the pitfalls of self-reflective research, as expressed by Chang (2008), can be excessive focus on self. Marshall (2004) suggests caution regarding the exaggerated sense of self-importance that can develop through self-reflective inquiry. I have selected community gardening as a place and space to ground my reflections and action. I suggest that community based, self-reflective research, undertaken in the context of a project of human and Earth relationships, is a research setting somewhat protective against the potential self-indulgent pitfalls of first person action research. I notice that the action of gardening with others draws me out of myself and encourages my humility as both a researcher and as a human being.

When I first started this research all aspects of my life came under intense scrutiny. Despite the values that I aspire to uphold, the conflicts and inconsistencies of my life are many. For example, I aspire towards interdependence and sharing, yet, by aspiring to achieve private home ownership (as an example) I protect my economically privileged position both for myself and those closest to me. I believe in environmental stewardship yet I drive a car often and use airplanes more than the majority of the world's population. Initially in this work, the enormity and complexity of the personal change required for a truly ethical life became somewhat debilitating and overwhelming. The focus of my research predominately on the context of community gardening has provided some boundaries for my reflections and some ways of choosing when to leave life unprocessed, as recommended by Marshall (2004), thereby preventing my exhaustion. Some way to focus my reflections is a requirement of the partial account that a 'thesis' entails and that I am presenting. I have noticed that the focusing of my reflections on some but not all aspects of my life is important not only for my own wellbeing but for the wellbeing of those who walk closely with me. My limited capacity or ability to continually 'notice' values in all aspects of my life is the limitation of this research and potentially also the change that I can BE.

At times in my journey of community gardening I was physically alone in the garden, yet the reflective knowing of the connections between this work and human and planetary oppression held me there. In this work I had to fully accept my part and my ongoing part in the suffering of humanity, but also my responsibility for change. I had to accept being unsettled and not comfortable. This unsettled, uncomfortable feeling, as suggested by Seo and Creed (2002), became a motivating force to act (to compost, to garden, to recycle, to connect with like-minded others, to continue to explore, to think) in ways that might reduce the suffering that I was implicated in through the many day to day activities of my life.

The work of self-reflection combined with an increased awareness of the processes of colonisation and oppression connected to consumption, trade and exchange and life itself, is the work of decolonisation. Often as people develop an awareness of colonisation and of human planetary exploitation feelings of guilt and powerlessness can be overwhelming, depressing and even debilitating, writes van Gorder (2007). For some this can mean that the journey of decolonisation stops, for some it can trigger depression, for others it can encourage a new journey of exploration. I suggest, and it has been my experience, that any decolonising work carried out in isolation from a supportive network of people risks negative outcomes. Harré (2011) suggests people need to be able to process new insights in meaningful and uplifting ways that support their desire to be good. One of the ethical implications of this work is the risk that the participants, and self, do not have the opportunity to process and live out with others the deep learning that they may be experiencing. This can have damaging consequences for health, for wellbeing and for relationships. Developing supportive networks for people who are engaging in the work of self-reflective decolonisation is critical for their wellbeing and for their continued decolonising journey.

In the work of human relationships that I consider community gardening and life to be, I have found that developing discipline in my thinking is important to the generative capacity of my thoughts and self-reflection. Without this discipline, the tendency of my thoughts to become seeped in the voices and ideas of dominant group is apparent. With passive thinking, my decisions seem more vulnerable to the pressure and pervasiveness of ego, commercialism, consumption and personal gain. I see my passive thinking as giving rise to the Empire. By engaging actively

with my thoughts, I can notice and name the ‘normalities’ of dominant group and develop my responsible self, a person who wishes to work alongside and authentically with others towards the co-creation of equity and justice for all peoples and planet.

5.5 Validity, trustworthiness and meaning-making

We do not act on principles that hold for all times. We act as best we can at a particular time, guided by certain stories that speak to that time, and other people’s dialogical affirmation that we have chosen the right stories...The best any of us can do is to tell one another our stories of how we have made choices and set priorities. By remaining open to other people’s responses to our moral maturity and emotional honesty...we engage in the unfinalized dialogue of seeking the good (Frank 2004, as cited in Ellis 2007, p.23).

Throughout the time of writing this report, from late 2009 onwards, I have immersed myself in the experience of community gardening. Community gardening continues to be part of my life. Over the time of this research I have maintained a journal and engaged in reflective dialogue with my supervisor and co-inquirers using email and continued conversation. As is the work of self-reflective researcher, described by Ellis, Adams and Bochner (2011), I have retrospectively and selectively written about what I have ‘noticed’ and the epiphanies that I have had that have stemmed from this noticing, made possible by being part of the relationships of various community gardens and life.

McIntosh (2012) in his discussion of a ‘methodology of discernment’ describes his recommendation to students that they start with their raw data, which in my work involves field notes, email communications, meeting notes or minutes and personal communications, and draw out what he describes as ‘indicative statements’ or chunks of material that convey meaning. From this process McIntosh (2012) suggests that “a narrative can be woven and thus the thesis comes in to being as the stories emerge and are told” (p. 250). The indicative statements of my research are based on my ‘noticing’ of values, ways of being and dominant order in my ‘raw data’ of reflections and conversations in community gardening and life. McIntosh (2012) describes the process of discernment as ‘essentially poetic’ requiring the mingling of what happened and what was said -

those aspects of life sometimes described as ‘fact’- with the researcher’s imagination. Engaging in this process, the researcher works

to select, organise [research material] and represent it according to what comes through as *meaning*. [This] requires a higher epistemology – the hearts eye – reason raised to the spiritual realm of Logos. In its capacity to discern higher patterns this function is essentially poetic...[this process] sides with Socrates and King Thamus’s insistence on knowledge “of those forms which are within” (p. 250).

Through the continuous multidirectional motion of writing, reflecting, ‘noticing’ and conversation, I have committed to identifying and discerning the elements of my ‘research material’ that are compelling and meaningful to me and to my co-inquirers. The aspects of this work that I have identified as ‘meaningful’ and ‘compelling’ are inextricable from the beliefs that I have, my relationships, my experiences, the interconnected worldview that I am developing and my research questions. In the analysis I present in this report, I have chosen to use all of my self – including my intuition, my heart, my mind and my memory - in a process of continual reflection and discernment towards the construction of a research narrative framed by my research questions. I have chosen *not* to use any of the qualitative research analysis tools now available.

Building on the suggestions of Marshall (1999), I have organised my inquiries around those things that have intensity or an evocative quality about them. As with Marshall (1999) I have written about the things that have caught my attention, and these things have provided an organising frame for my self-reflection with others. The ideas, thoughts, experiences, conversations, silences, expressions and reflections that have most challenged and affected me, sometimes at the time or sometimes upon reflection, are what I have recorded in my journal, in my emails and in my memory. Trusting memory, valuing reflection, revisiting, reviewing and restorying are related processes (Allbon 2013). My method involved reflecting on my recordings so that I might ‘notice’ ways of being, values and dominant order and reflect on this noticing. By sharing my ‘noticing’ with my co-inquirers I observed when this noticing was insightful to others.

Specifically my process of theme development involved the development of a document that I titled ‘so what?’ The question that I asked myself was “of all that I have noticed of my experiences in community gardening what has struck me and

why?” I re-remembered events in an attempt to understand them and the complexities that they presented. After repeated readings of my field notes, a recommended aspect of thematic analysis (Braun & Clarke, 2006), I pasted the perplexing or striking experiences from my field notes into the ‘so what’ document. I reflected on what it was about them that struck me, asking myself what learnings they held for me.

Events or conversations have been most striking to me, I notice, when they have involved incompatible social processes, social contradictions or an experience that is new to me (involving alternative logics). Drawing on the work of Seo and Creed (2002), I notice how social contradictions stir my heart and affect me emotionally. Richardson and St Pierre (2005) suggest that the meaning that something has for someone will depend on the discourse available to them. I consider that a critique of dominant order is a discourse now more available to me, developed through my reading of Deetz (1992) and Dyer et al (2014). A significant value of the work of Deetz (1992) is his identification of the hegemonic conditions achieved through the manifestation of a corporate logic informing so much of social and public life. His analysis provided me with significant explanatory insight into my community of friends and family who are caring people and express explicit concern for the wellbeing of others. Yet, it seemed to me, we did not deeply question the basis of and the extent to which the oppression of others and of Earth underpins our lives. The contradictions of my life, observed in the context of community gardening and every day, are what I have written about in my journal. The stories and reflections recorded in my field notes relate to the operation of evidence of dominant order and alternative or marginalised logics, the contradictions of which, as Seo and Creed (2002) suggest, have stirred my heart and my noticing. My recording and my conversations have been interpretative acts “where meanings are created, rather than a simply mechanical act of putting spoken sounds on paper” (Lapadat & Lindsay, 1999 as cited in Braun & Clarke, 2006, p. 87-88). In my report of my research I have attempted to articulate some of the transformative possibilities of noticing for myself and also for others.

My research questions, my field notes, my reflections and my analysis are informed by a social constructionist perspective and my epistemological position (see Chapter 2 & 3). The ideas of this field of scholarship are now drawn into my

methodological orientation in the recognition that all perceived social realities are social constructions. Research foci and interpretations are but one example. The original research question with which I began this work and the likely themes of the study I identified, were necessarily formed prior to the deep engagement with my co-inquiries that followed. However, no matter how attentive I may have been to the stories and interpretations of others, opportunities to reflect more with others and to open opportunities for them to reshape my interpretations, this was necessarily limited to the time and interests of my co-inquirers. The representation of their stories and their use in my analysis brings attention to the institutional requirements of a PhD process and the responsibilities as a researcher who has adopted this engaged process. The requirements of a PhD document and the interests of a community of co-inquirers do not necessarily dovetail on all dimensions. I have thus also engaged with an inductive approach to analysis, assessing my experiences and field notes in light of my developing research questions and informing theories. In line with this approach, as described by Braun and Clarke (2005), I have engaged in re-reading my field notes and developing chapters to assess how key stories and events relate to my research question. As already noted, I consider the indicative stories or experiences of my research, recorded in my field notes and developed in my 'so what' document, as involving a range of contradictory institutional logics that operate in the social context.

From the epiphanies and indicative events and reflections pasted in the 'so what?' document I developed the stories presented in chapters 8, 9 & 10. Drawing on the institutional theory presented by Seo and Creed (2002) and my assessment of dominating institutional logics developed through my reading of Deetz (1992) and Dyer et al (2014), I noticed the social institutional contradictions that my developed indicative stories entailed. I worked to connect these noticed social contradictions to the reflections of my co-inquirers, my supervisor and others that I had gardened with. These reflections and conversations were recorded in my emails, my journal and my memory. I was able to word search both my journal and email for related co-inquiry reflections. I describe my threading together of significant events/stories and reflective conversations as a process of theme building. My research themes are socially constructed and inducted through my reflections, through my conversation with others, through my developing

worldview and through my constructed research questions. My themes relate to institutional logics that I have noticed and not noticed. I shared my 'theme chapters' back with my co-inquirers and together we reflected on their meanings, developing further insights as a result (see Chapter 11).

The insights that I develop in this inquiry have been developed through ongoing conversation or action with others, reflecting, 'noticing' and then reflecting on this 'noticing' and the mingling of my experiences with my developing understandings of institutional theory and social constructionsim. Allbon (2013) suggests that revisiting an experience allows for continued writing, together with greater interpretation and meaning (p. 117). Inspired by Ellis (2007), Allbon (2013) describes the way in which an emotional recall of an experience can take you back to it in a fuller way, enabling the development of new insights and new memories. In my inquiry I have continually revisited my recordings, my memory, and my 'noticing' both alone and with my co-inquirers. Revisiting with my co-inquirers to talk about my 'noticing' and thinking and to hear their perspectives and ideas has been an important aspect of my research method. My intent to develop ongoing relationships and friendships with my co-inquirers has enabled this aspect of my research. Ellis (2007) suggests that friendship within self-reflective inquiry allows for more in-depth conversations which in term contribute to the validity and trustworthiness of the research. My research builds on this proposition. Life is always changing, always in process, as are people's experiences, reflections and ideas.

5.6 Assessing the quality of my research

Assessing quality in emergent, generative and evolving action research is not simple task. Marshall and Reason (2007) provide a useful account of some of the ways in which this quality may be assessed. My research questions described in Chapter 1 are not the same research questions that I began with five years ago. They are questions that emerged as I engaged with community gardening and with a relatively wide research focus unsure of what exactly it was that I was inquiring about or with. My initial research proposal, and the following research questions that I articulated there, suggest the place that I began:

- How can I, in my work as a researcher, encourage contextual co-inquiry and reflectiveness amongst community gardeners, so as to enable processes enhancing of human and planetary wellbeing?

- How, and to what extent, might community reflectiveness unearth the possibilities of human organisational processes (in the context of community gardening) for human and planetary wellbeing?
- What are the potential meta implications of community gardening for the generation of human and planetary wellbeing?

The information sheet that I began with, and shared with Alice, suggests a focus to the possibilities of community gardening. There I write: My interest is in how we might unearth the potential of community gardening in achieving human and planetary wellbeing by exploring our action in a holistic context. As my engagement in community gardening developed, my research focus shifted from unearthing the possibilities of community gardening to unearthing the possibilities of noticing values in the context of community gardening. My shifting focus was a result of my noticing of an abundant concern for pragmatic action that did not meet my expectations of a researcher desiring to discuss issues related to the political context of community gardening. Through this initial engagement I discovered the issues that I cared about and the conversation that I wanted to have with others. My inquiry and curiosity is driven by my personal and political commitment to the development of Treaty based, bicultural relationship in Aotearoa New Zealand and my desire to enhance the justice making of local food and in particular community gardening. My research has heightened my own awareness of my own curiosities.

Rather than struggling to encourage reflectiveness amongst a wider group of community gardeners, people who may or may not have ‘seen the point’ and become frustrated by my political interest, I engaged with people who I knew shared an interest with me. Marshall and Reason (2007) write that quality in action research is about process and becoming rather than being, with quality demonstrated in the relationship that is formed with others. They suggest that quality relates to being open to what is going on and to being attentive to the present. My presence in my research is demonstrated throughout this report in a number of ways including through i) my listening to Alice and Matua Pita and their concerns with the individualised processes of the PhD and my conversation with them about this paradox, ii) my listening to Matua Pita and our mutual desire for the community gardening at Te Ara Hou to be attentive to history, Tangata Whenua and the stories of the land, iii) my listening to Kaye and her desire to express love in the garden and to attend to the practicalities of expressing this

valuing and iv) my listening to Karen and her concern for Pākehā culture as a culture with the possibility of an interconnected spiritual knowing. I have been present with my co-inquirers, listening to their concerns and attempting to have conversation with them that are meaningful to both of us. My research focus and the conversations that I have had have shifted as relationships have evolved and as topics have developed that were of mutual interest to my co-inquirers and me. I consider that the quality of engagement that I have demonstrated with my co-inquirers is testament to the quality of my research.

One of the hallmarks of quality action research, described by Marshall and Reason (2007), is the documentation of the choices that researchers make along the way. In my report I highlight a number of choices that I have made and my rationale for these choices. For example, I have engaged in what I consider to be relational and responsive ethics rather than the upfront processes of information sheets and informed consent forms, noting that traditional processes do not fit readily with emergent, relational research (see section 5.4.1). I have chosen to focus on a smaller group of co-inquirers recognising that the possibilities of my conversation regarding the context of our action were not of interest to all the people that I gardened with. I chose not to impose my research interest but to be attentive to noticing potential interest (see section 5.4.1). I chose first person action research, recognising early on that my own change was critical to the transformative possibilities of my research and my life. I chose to hone this aspect of my research because the extent of how much I did not know concerned me and I considered my self-reflection as important to the safety of others that I might engage with (see section 5.2). I chose to give time to listening to Matua Pita, to the development of bicultural relationship, to the building of the Pātaka, and to conversing about stories of the land that we worked with together (see Chapter 8). This was a response to a Treaty ethic that was developing in me and that fed my curiosities. Hence in my research, I listened to my own desire to live out the ethics of justice as I saw them. I chose to share my reflections and writing with my co-inquirers so that our dialogue would evolve (as shown in Chapter 11). I committed to full relationship with my co-inquirers, considering this full relationship as a foundational aspect of relational, emergent research and a hallmark of an ethical, decolonised life.

Marshall and Reason (2007) reflect on the suggestion by Senge et al. (2004) that reflective researchers are advised to work to notice and suspend their assumptions and thoughts as a quality discipline in action research with others. As I joined Matua Pita in conversation, I consciously worked to suspend my thoughts. I quietened my mind so that I would be receptive to conversation with him – a conversation that entailed Te Ao Māori and all of my *not knowing* of this worldview. I consider Matua Pita’s reflections on me as a person that engaged in the day to day, relational work of biculturalism (see Chapter 11, section 11.1.2) as testament to my ‘presence’ as a researcher who did not come with specific tools and only questions to follow but instead came as a full person and co-inquirer wanting to live a Treaty based, relational ethic. Alice also reflected to me my presence as a researcher noting my thorough accountability to the development of relational ethics:

My past experience has been that a PhD is the ultimate symbol of our individualistic, education system and our fractured, disconnected Pākehā culture – competitive, critical and all the rest – something that an individual gets through on their own. I am delighted to have witnessed this attempt at a different way of doing things. Anna, you carried this relational, interconnected, noticing way of being all the way through your oral examination. It can’t have been easy – but you did it (email communication from Alice to me, September 6th 2014).

I am confident of my co-inquirers assessment of my presence with them as a mutual inquirer not distracted by my own developing research agenda, but focused instead to our conversing of a developing knowing together.

Marshall and Reason (2007) highlight quality in action research as being about “working in real time with emerging answers to inform and ground both practice and developing theorizing” (p. 371). My emerging research questions suggest my ability to work in real time with my co-inquirers, holding previously developed questions and working with our mutual curiosities and developing questions. Emergent research questions addressed in the concluding chapters of my work include:

- What does the valuing of interconnection enable in terms of the possibility of noticing?
- How does noticing shared humanity motivate me as a privileged person?
- If whakapapa and interconnection are values that support noticing, how might they be enhanced?
- If biculturalism is a valuing that promotes noticing and prevents Pākehā hegemony, how might it be enhanced?
- What are the possibilities of noticing as an action research method?

I have, as Marshall and Reason (2007) advocate, been open to renewed insight – listening to the reflections of my co-inquirers on my theme chapters and being willing to open up my research to this developing insight, thereby respecting the never ending process of knowledge reproduction and meaning making. My main inquiry question arose as I traversed the muddy terrain of community gardening, joining with others to explore this space.

When I began this work I recognised what it was that I might not know (see section 5.2) and I have maintained this aspect of humility, particularly regarding my inquiry alongside Matua Pita. Such humility is noted by Marshall and Reason (2007) as an aspect of quality processes in action research. There is much that I knew I did not know and much that I still do not know about the world of Te Ao Māori. Marshall and Reason (2007) note that “adopting an attitude of inquiry means that we accept the limits of our current knowing, recognising that we do not already understand or know how to do something” (p. 372). Noticing the *not noticed* is my attempt to remain open to the “the insidiousness of our unconsciousness” (European–American Collaborative Challenging Whiteness, 2005, as cited in Marshall & Reason, 2007, p. 372). I have attempted to work with my co-inquirers not as subjects but as co-researchers, valuing their participation as critical to generative research, the reproduction of knowledge and the co-creation of meaning.

Chapter 6: Exploring alternative logics

We, all of us gathered here, have, each in our own way, laid side to "Empire." We may not have stopped it in its tracks yet, but we have stripped it down...Our strategy should be not only to confront empire, but to lay siege to it. To deprive it of oxygen. To shame it. To mock it. With our art, our music, our literature, our stubbornness, our joy, our brilliance, our sheer relentlessness, and our ability to tell our own stories. Stories that are different from the ones we're being brainwashed to believe...Another world is not only possible, she is on her way. On a quiet day, I can hear her breathing (Roy, 2003, p. 21).

The most viable option for those wishing to explore the possibility of universal flourishing may be to attempt to create other ways of being and doing that promote interdependence rather than competitive self-interest. The so called 'golden rule' of living out of concern for others, promoted by the major religions worldwide (Armstrong, 2011), suggests a common human ideal. My interests are drawn to those authors who invite humanity to extend this rule of love, to include a love for Earth, for all life – invitations based on practical and ethical reasoning.

The possibility of humans organising, living and working with each other and Earth in ways that recognise Earth's biophysical limits and the interdependency of life, is discussed by many authors from many different disciplinary fields (see for example, Schumacher, 1999; Capra, 2002; Senge et al., 2004; Shiva, 2005 & 2008; Reason, 2005 & 2007; Murtaza, 2011; Williams et al., 2012; Macy, 2013). Rather than the continued domination of competitive individualism styled through the institutional logics of The Corporation and its reach into all aspects of the ordering of our humanity and our relationship with Earth, these authors suggest different ways of being human. Instead of a dominant valuing of competitive self-interest and ongoing material heedlessness they, in varying ways, recommend greater levels of spirituality, interdependency and wisdom in human work and life. In a similar way to Deetz's (1992) concern about the colonisation of the life world by a narrow corporate mentality, Seo and Creed (2002) suggest that knowledge of the now marginalised institutions such as interdependency are important to a sense of discontent with the current institutional arrangements. They suggest that such discontent is an important aspect of making conscientised action (praxis) possible.

From scholarly fields as diverse as Ecological Economics (Daly, 1974; Schumacher, 1999; Murtaza, 2011), Organisational Studies (Senge et al., 2004), Spiritual Ecology (Macy, 2013; Berry, 2013), Radical Human Ecology (Williams et al., 2012), Action Research (Reason, 2005; 2007) and Epidemiology (Wilkinson & Pickett, 2009), many authors demonstrate the spiritual, reflective and contemplative nature of valuing the interdependencies between people and Earth. In her work with privileged students, Curry-Stevens (2007) observes that conscientisation for the privileged is primarily a spiritual experience. In my review of alternative logics my intent is to illuminate the variety of approaches to the work of transforming dominant order, the spiritual resonance of this work, and the connections between ideas discussed in different scholarly fields.

In this Chapter 1 examine logics that differ from the institutional logics that underpin The Corporation. The institutional logics that I have chosen to observe relate to my experiences of interconnection in community gardening. The logics of interconnection are discussed by scholars who give attention to the increasingly assertive proclamation of a generalised notion of indigenous values, and they are reverberating in the emerging field of Radical Human Ecology. My attention to the importance of developing consciousness to these alternative logics is encouraged by Monbiot (2010) who suggests the internalised values of dominant order may derail an otherwise successful social change movement.

So how do we break this system? How do we pursue happiness and wellbeing rather than growth? I came back from the Copenhagen climate talks depressed for several reasons, but above all because, listening to the discussions at the citizens' summit, it struck me that we no longer have movements; we have thousands of people each clamouring to have their own visions adopted. We might come together for occasional rallies and marches, but as soon as we start discussing alternatives, solidarity is shattered by possessive individualism. Consumerism has changed all of us. Our challenge is now to fight a system we have internalized (Monbiot, 2010, para 12.).

In response to Monbiot's observation, I am interested in developing a more transformative (as contrasted with a 'combative response' as I read this quote) orientation to this analysis. Decolonising mindsets from that of competitive self-interest to interdependence need not begin with a battle against dominance. Inspired by Freire (1992), I am interested in processes that develop self-awareness and reflective capacity, so that together with others I might notice and become more conscious of the everyday values and actions of a hegemonic, colonising

capitalist order. Without developed consciousness humanity, as Freire (1992) suggests, may risk the repetition and perpetuation of a pre-given future:

Whenever the future is considered as a pre-given – whether this be as the pure, mechanical repetition of the present, or simply because it “is what is has to be” – there is no room for utopia, not therefore for the dream, the option, the decision, or expectancy in the struggle, which is the only way hope exists (p.91).

In order to obtain and provide food, housing, clothing and other necessities of life, people, in nations such as Aotearoa New Zealand, appear to have little choice but to participate in a capitalist order that gives priority to competition, self-interest and consumption. In this research I explore the idea that through developed awareness of the hegemonic regime and its associated values, people may realise that the ways of ‘competitive self-interest’ are not inevitable but are instead open to question.

Foucault (1976, cited in Deetz, 1992 & Burr, 2003) suggests that dominating discourses serve to mask the mechanisms by which people achieve privilege or dominance. My privilege has been partially produced through processes of colonisation and the dominance of my culture in day to day life. The capitalist discourse of ‘awards based on merit’ [meritocracy] masks and silences these stories. The promotion of ‘competitive markets’ as vital to the alleviation of poverty and the creation of jobs aids the toleration of inequality and concentrated wealth associated with the dominant institutional order. The discourse of ‘market as saviour’ silences the exploitative underpinnings of capital accumulation, profit achieved through the domination of Earth and people [power relations] and privilege. However, Foucault (1976, cited in Burr 2003) suggests that prevailing discourses are not ensured their dominant position for eternity. Through their everyday actions there is the possibility that people can alter the practice and social conditions of life.

The idea that I explore in this research is that when ‘taken-for-granted truths’ (dominating discourses) are ‘noticed’ there is the possibility that new social interactions can be developed and marginalised institutions reclaimed. As a person embedded in the social structure of my time, I am interested in how the ‘taken-for-granted truths’ may be recognised in my life so that the marginalised discourses of interdependence and interconnection might flourish. In this chapter I consider a variety of ideas for their potential to create and support a developed consciousness

in my life and in the lives of others who are privileged by the workings of a dominant order.

6.1 The wisdom of indigenous and ancient cultures

Capra (2002) and Macy (2013) suggest that if a person's wellbeing is understood to be interdependent on another's and on the wellbeing of Earth, desirable human actions become not only actions conducive to the wellbeing of self but also to the wellbeing of others and Earth. Describing developments in living systems theory and systems cybernetics, Macy (2013) suggests a new construction of self as ecologically embedded and inseparable from the web of relationships that sustain it. From this broadened construct of self, Macy (2013) suggests that a moral ecology may develop where "we must have to treat others as part of who we are rather than as a them with whom we are in constant competition" (p. 147).

Macy (2013) describes a widening conception of 'self' as pivotal to the protection of human life with Earth. She highlights three ways in which she believes that this widening conception is being developed. Firstly the conventional self is being challenged by confrontation with dangers of extinction and mass annihilation. Secondly developments in science (living systems theory and cybernetics) suggest that any 'self' is inseparable from the web of relationships that sustain it. Thirdly, there is a resurgence of non-dualistic spiritualities, including an appreciation of the message of indigenous cultures. I suggest that an increased public awareness of the negative impacts of economic inequality is also creating a renewed sense of interconnection because inequality, as Wilkinson and Pickett (2009) demonstrate, has negative consequences for all people, including the privileged. Greater inequality in communities and societies is linked to increased levels of mental illness, violence and distrust. There is an increasing pool of research and ideas from a number of interdisciplinary fields that highlights human interdependencies. As Macy (2013) suggests the confluence of these ideas presents an exciting prospect because it enables the rejection of the dominating discourse of individualism and the repositioning of the more marginalised discourse of interdependency.

Proponents of dialectical views, such as Seo and Creed (2002), place emphasis on the social contradictions that develop when actors' interests are not served by the existing institutional arrangements. As a relatively privileged person I might feel

that my needs are being met under the prevailing circumstances. I may justify my relative privilege based on an argument of assumed merit and be relatively disinterested in social change. However, a conception of self that connects my wellbeing with that of others heightens my sense of dissatisfaction with the current institutional environment. Seo and Creed (2002) suggest that ‘dissatisfied folk’ can, in some circumstances, become conscious of the institutional conditions that leave their needs unmet and take action to change the present order. I am interested in how an ever widening construct of self and the interconnectedness of life may relate to my consciousness of unmet need and my commitment to a structural analysis of the prevailing order. I question how I might attend to the marginalised institutions of my life, including ‘concern for others’, in the context of ongoing corporate institutional domination. If I am part of an interconnected whole with others then the alleviation of the oppression of ‘the other’ or ‘my neighbour’ is not only to their benefit but also in my ‘self-interest’.

Recognition of the spiritual interconnectedness of life and broad constructs of self as necessarily entwined with all others are typical of many indigenous cultures throughout the world as noted by Royal (2003), Shiva (2005), Stewart-Harawira (2012), and Williams (2012). Capra (1995) describes indigenous culture as earth-orientated, life affirming, and spiritual. Those who seek to embed such indigenous values in the practices of trade and exchange would place a different emphasis on what is to be considered ethical than those implementing the dominant corporate logics.

The variety of perspectives among Māori on the incorporation of indigenous values into trade and exchange is highlighted by Kelsey (1999) who notes the contradictory approaches taken by Māori entrepreneurs and Māori nationalists. Māori nationalists, such as Mike Smith for example, contend that the market model destroys essential Māori values and principles. It is not possible he suggests “to reconcile the ethos of whanaungatanga (collective obligations among those with common ancestry), and the responsibilities of Māori as kaitiaki or guardians of the natural world, with the pursuit of individual self-interest and exploitation of resources that are integral to neoliberal capitalism” (Kelsey, 1999, p. 22). Māori entrepreneur, Robert Mahuta of Tainui, on the other hand (as cited in Kelsey, 1999), suggests that “the only way we [Māori] are going to beat the white man is

at this own game” (p. 2). Māori, as with many indigenous peoples the world over, experience pressure to compete in the marginalising game of capitalism, the values of which contradict the indigenous values of sustainability and the preservation of life on Earth. From a position of relative privilege, my focus in this research is to notice ‘the game’ that has so benefitted me and oppresses others, so that I might find other ways of being that are more conducive to universal flourishing and the preservation of life with Earth.

Schumacher (1999) and Reason (2005) highlight that Western style ‘development’ creates life or a way of living largely separate from the natural world – a place where an immeasurable degree of wisdom in terms of life sustaining processes and relationship is evidenced. Separation from nature encourages people to think that they are no longer constrained by or dependent on Earth and each other. Reason (2005), Capra (2002), and many spiritual ecologists (see for example Vaughan-Lee, 2013) describe ways of realising and recognising interdependence and interconnection by reconnecting with Earth and the wisdom of ecology.

Proponents of ‘deep ecology’, such as Maughan and Reason (2001), Capra (1995; 2002) and Williams et al. (2012), suggest the importance of humans embracing the life lessons inherent in thriving ecosystems. Within ecosystems there is a delicate balance of organisation. The epiphyte, for example, displays a deep dependency on another life form that, contrary to modern day notions of dependency, is non-destructive and life giving. Many plants live in symbiotic, interdependent relationship. While thriving ecosystems display the wonder of interdependent life forms, damaged ecosystems highlight the destruction of virulent competition and colonisation. Through increased engagement with the natural world, Maughan and Reason (2001) argue that people, perhaps those most colonised by dominant order, may again come to know the importance of humanity’s relationship to the Earth and to all living creatures upon which we depend. Modern living and the proliferation of cities and towns has distanced people from their relationship with ecosystems and the wisdom inherent in them.

Locating himself as part of the North American settler community, Berry (2013) describes his people as predators who failed to listen to the wisdom of the indigenous peoples. Berry’s (2013) advocacy is for people to restore their connections with the sacredness of the universe by taking the time to ‘see’ the

wonders of nature. However, he makes no suggestion for how settler people seeking to do this may also account for the devastation and colonisation of indigenous peoples. Even though engagement with the wisdom of Earth and her ecology may be transformative of a disconnected perspective, the question remains as to how settler people account for the devastation of our colonising cultural imposition? While I warm to the ideas promoted by radical human ecologists such as Williams et al. (2012) that we are all indigenous of Earth, I do not think it absolves me from being accountable to the harm of colonisation.

Stewart-Harawira (2012) notes that indigenous wisdom appears to remain on the margins of sustainability movements. My intention in this thesis is to notice and the institutional contradictions between what I understand to be indigenous wisdom and the institutional logics of capitalism so imbued in my life. My privilege relates to my inherited position in a competitive order that has been derived at the expense of indigenous wisdom and Te Ao Māori. My privilege relates to the confiscation of the lands of Aotearoa to the ownership of Pākehā and the dominance of my culture. In their long sea voyage to New Zealand, my Irish and English ancestors sought capitalist opportunity rather than choosing to live on the margins of a competitive order and/or committing to political action in their homeland. A choice to 'stay with their homeland' may have come at a significant cost to their wellbeing. The marginalisation of capitalist order was well known to my ancestors and I suggest that they wanted to be on the 'winning' end of it. As Kelsey (1999) notes, many Māori, through their engagement in capitalist enterprise, have also chosen to seek opportunity in the competitive order. As expressed in Chapter 7, capital accumulation for my own protection is still an institutionalised norm in my life.

Wilkinson and Pickett (2009) highlight that within human societies there are a variety of social strategies enabling of human ability to deal with very different kinds of social organisation. In dominance hierarchies they note that self-advancement and status competition are necessary for survival. Individuals have to be self-reliant and other people are mainly regarded as rivals (Wilkinson & Pickett, 2009). Such societies are arguably of the 'Empire' described by Korten (2006), where Earth and people are marginalised and oppressed by dominating others. The people of the West, including non-indigenous New Zealanders with European ancestry (Pākehā), have over the last 5000 years (Korten 2006) been

organised in ways that normalise Empire organisation. Hence, I suggest that people of the West, including myself, are not ‘naturally’ self-interested or competitive, just as they are not ‘naturally’ any particular way at all. By organising for Earth domination, economic growth, for profit, for private ownership and for commodity markets, humans, whether they are from the West, East, South or North, are encouraged toward the valuing of competitive self-interest. Seeking to win in a competitive order is rational behaviour given the marginalising outcomes of capitalism and their consequences as known to many. As Sievers (2011) highlights, capitalist organisation encourages greed and a particular way of being human. However, there is possibility in the perspective that human values and ways of being are shaped by the dominant modes of organisation and institutionalised logics. If the logics and operations of organisations can affect human values then perhaps it is possible to organise for the valuing of interdependence, interconnection and a relational ethic as advocated by Humphries, Dyer and Fitzgibbons (2007). Korten (2006) calls for a move away from Empire towards Earth community, such that ideas of domination are transformed through the reprioritising of interconnection and relationship.

My research attempts to critique the dominance of a capitalist logic in my own life by noticing and drawing into my conception the wisdom of an interconnected, spiritual worldview. While I accept the rationality of a capitalist response within the constructs of a dominant order, I also understand this response as contributing to the concerning trajectory of growing inequality and environmental devastation. My concern for my own security, achieved at the expense of others, seems at odds with my valuing of a ‘concern for others’.

The extent to which an indigenous, interconnected wisdom is protected or widely valued depends to some degree on the extent of capitalist colonisation evident in the dominance of market organisation, individual property rights and the normalising of a self-interested, competitive way of organising and being human. Scholars such as Chomsky, (2013), Berry (2013) Williams, (2012), and Stewart-Harawira (2012) advocate indigenous wisdom as being imperative to the transformational change required for the protection of life and the realisation of universal flourishing. Formed over millions of years, indigenous values and ideas including the preservation of life are, as Williams et al. (2012) suggest, constantly threatened, challenged and colonised by the current global dominant valuing of

competitive self-interest and the organisation of competitive, growth focused markets. In her extensive work with the Ladakh community in the trans-Himalayan region of Kashmir, Norberg-Hodge (2000) describes the life of the community prior to 'Western' development. She describes how this community produced locally, by hand and communal labour, with much leisure time. Following the introduction of what Ladakhian's call the 'new culture' or Western development, Norberg-Hodge (2000) describes the development of an increased gap between rich and poor, a developing competitive rather than communal way of life, a monoculture of common dress, common music, common goods, common language (English) and a loss of indigenous language. She describes people becoming alienated from their homes and divided from the land, from one another and their own *true nature*. Life and identity once organised around and defined by relationship both with land and each other has, Norberg-Hodge (2000) argues, been eroded by the development of competitive trade and exchange facilitated by money.

Stories of indigenous colonisation are similar the world over, involving a story of the forceful imposition of an exploitative, disconnected, less relational, Western way of life that names Earth as resource and human as labour. In this inquiry, and in contrast to Norberg-Hodge (2000) suggestion, I contend that the way that people are to each other and to Earth is never *natural* but instead created and motivated through the values and relationships that are given authority and validity by dominant culture. The domination or colonisation of indigenous culture throughout the world by 'the West', enabled by the 'Empire' and now the might of transnational corporations has, as Deetz (1992) posits, infiltrated, motivated and encouraged the 'normalising' of a competitive, exploitative, self-interested way of being human.

Anthropologist Michael Sahlins (2003, cited in Wilkinson & Pickett, 2009) contends that over the last 2 million years, covering the majority of the time humans have been anatomically modern, people have lived predominately in remarkably egalitarian hunting and gathering or foraging groups. The egalitarian nature of such societies, he suggests, was enabled by practices such as watching to see that people got their fair share of food and other resources:

...social and economic life was based on systems of gift exchange, food sharing, and a very high degree of equality. These served to

minimize animosity and keep relations sweet. Forms of exchange involving direct expressions of self-interest, such as buying or selling or barter were usually regarded as socially unacceptable and outlawed (Sahlins, 2003, as cited in Wilkinson & Pickett, 2009, p 198).

Behaviours or actions that might impact negatively on others, such as competing, were often outlawed. In order to maintain equality, including an equitable share of food, practices such as ‘vigilant sharing’ and making sure that everyone got a fair share were encouraged (Sahlins, 2003, as cited in Wilkinson & Pickett, 2009). Sahlins suggests that many psychological processes have evolved related to the maintenance of egalitarian societies, including strong conceptions of fairness that are common to many societies and often visible in young children. The sense of indebtedness that humans experience after having received a gift is, Sahlins suggests, a relatively universal experience that encourages reciprocity and sustains friendship. Sahlins notes that along with trade and exchange, community food and resource sharing has always formed part of the activity of human communities or relationships. He suggests that an important source of close social integration is the sense of self-realisation and self-valuing that people get when they successfully meet the needs of others.

It is this altruistic capacity, which, long before the development of market mechanisms and wage labour, enabled humans, almost uniquely, to gain the benefits of a division of labour and specialization within co-operative groups of interdependent individuals (Sahlins, 2003, as cited in Wilkinson & Pickett, 2009, p. 206).

Wilkinson and Pickett (2009) argue that the selfish desires of individuals for greater wealth and pre-eminence can be curtailed and potentially diverted to less socially damaging forms of expression through the generation of greater economic equality. Their suggestion is that both emulative and positional consumption are fuelled by economic inequality and that by reducing economic inequality people will be less likely to regard each other as competitors. The dominance of the valuing and logics of the institutions of capitalism, as Stiglitz (2012) and Maxton (2011) highlight, creates inequality, winners and losers. The suggestion posited by Seo and Creed (2002), and that I explore in my research, is that creating greater equality requires attention to human values and to contradictory institutional logics.

According to such authors as Williams et al. (2012), all people share connections to ancient cultures. Indigenous peoples, Shiva (2005) suggests, are better at dealing with human relationship with Earth and with the relationship between people to ensure everyone's basic needs are met. Norberg-Hodge (2000) suggests that when you are dependent on those around you and the Earth for survival interdependence becomes a way of life. I am part of a group that Williams (2012) describes "whose ancestors may also have been colonized in their own homelands pre-emigration, and were and/or are subsequently to varying degrees complicit in the colonization of others post migration" (p. 400). Many Pākehā New Zealanders have Celtic roots with many traditions that recognise the ultimate relational dependency that human beings have with Earth. Many of the philosophies and traditional practices of Māori recognise the intricate interdependencies of life with Earth (Royal, 2003). Māori tikanga or custom recognises a deep sense of interdependency with the whenua (land). Māori tribal identity is strongly connected to both land and place and is both relational and historical (Durie, 1999).

The interconnected ideas and philosophies of indigenous peoples are, as Chomsky (2013), Macy (2013) and Stewart-Harawira (2012) suggest, potentially those that most needing attention and amplifying in the shaping of human existence away from material heedlessness, inequality and ultimately the destruction of Earth as the enabler of human life. Why and how the wisdom of indigenous peoples appears to remain on the margins of sustainability movements is a question, posed by Stewart-Harawira (2012), worthy of attention. As Burr (2003) notes, the appropriation of available discourses by members of dominant group for the securing of their ongoing hegemony and dominance is an ongoing possibility. The discourse of sustainability is at risk for this appropriation. In my research I reflect on the possibility of an indigenous worldview for the prevention of a colonised perspective in the development of initiatives concerned for the protection of life on Earth.

6.2 Reclaiming wisdom in trade and exchange

The trade and exchange of goods and services (markets) has always been part of human existence. People organising for local sustenance participate in trade and exchange as do people organising competitively for profit. However, the rates of

participation within each domain have shifted considerably, most notably from the start of the industrial revolution. The dominance of trade and exchange for profit and in competition with others signifies the extent to which Empire organisation (see Korten, 2006) dominates human to human and human to Earth relationship. The dominance of competitive markets in human organisation signifies the institutional dominance of capitalism over other forms of trade and exchange and other ways of being human.

Trade and exchange in expansionist, growth focused markets constantly turns Earth and human activity into commodities. As substantially demonstrated by Gore (2007), McKibben (2010) and the Intergovernmental Panel on Climate Change (2013), this fossil fuel based, economic growth focussed human activity can no longer be sustained by Earth. The evidence of growing inequality as demonstrated by Wilkinson & Pickett (2009), Stiglitz (2012) and Rashbrooke (2013) suggests that universal flourishing is not a likely outcome of neoliberal, global capitalism.

Many of the critics of globalisation and neoliberalism, including Kelsey (2002), Korten (2006) and Stiglitz (2012), do not advocate for the abolishment of competitive markets, but rather their resizing and repositioning. I am intrigued by this suggestion and the possibility of reclaiming or reinstating other forms of human organisation that do not rely on the dominant valuing of competitive self-interest. Schumacher (1999) suggests that for every human action there is an appropriate scale. He suggests that when trade and exchange happens on a small scale there is the possibility of more contemplative relationship, more opportunity to know one another and more opportunity to know the details of the trade and exchange that one may be participating in. He contends that when the scale of exchange is big, the ability to know the various elements that make up the exchange is less possible. In order to reduce the exploitation and harm caused by the operation of globalised competitive markets, Shiva (2008) advocates the development of local trade and exchange and a return to a more sustainable subsistence existence. She advocates the reinvigoration of what she refers to as the 'sustenance economy'. Human work in the sustenance economy is, Shiva (2008) suggests, not focused on, or exploited for, the delivery of surplus or profit. Instead the focus of the sustenance economy is on the provision and regeneration of sustenance for the local community. Indigenous peoples in New Zealand have a

long history of self-sustaining, or sustenance based economic practices. In Te Ao Māori, Mahinga kai (activities related to food) are not only important for sustaining life, they are also important for local iwi (tribe) and hapū identity and mana. Food gathering practices are an important aspect of the way Māori interact with the natural world. Māori recognise the integral place of kai (food) within economic, social and spiritual dimensions. Access to local kai supports Māori self-determination, which is an important element of dignity and wellbeing (Royal, 2003).

Shiva (2005) describes how ‘the market economy’ has encroached severely, and with devastating effect, on trade and exchange for the purposes of local sustenance. The enclosure or privatisation of land once held communally by tribal or local communities facilitates the establishment of competitive markets across the globe. Just as land enclosure in Britain deprived the ‘commoners’ of land, so too are increasing numbers of people in Africa, Liberia, Cambodia, Honduras, and other nations also deprived of land through the land acquisitions of foreign investors (Geary, 2012). In Aotearoa New Zealand, land confiscation, the extension of private property rights and the development of commodity markets resulted in many Māori leaving their tribal communities to find jobs in urban centres (Orange, 2011). This has had the effect of distancing Māori from trade and exchange that facilitates sustenance as a priority. The dominance of market based organisation along with the dominance of the Pākehā landowner effectively eroded the local, sustenance based Māori economy. Shiva (2005) argues that the development or reenergising of the sustenance economy has the possibility of shifting power back to ‘the commoners’ and supporting self-determining communities.

The discipline of ecological economics, precipitated by the seminal work of ecological economist Herman Daly (1974), advocates trade and exchange at a steady state or at equilibrium rather than for profit or growth. These ideas resonate with Shiva’s (2005) descriptions of sustenance focused trade and exchange. Steady state trade and exchange, as an alternative to growth focused trade and exchange, requires, as Murtaza (2011) notes, reduced consumption and increased sharing along with reusing and recycling products. Steady state trade and exchange has a steady or reductionist rather than expansionist motive (Murtaza, 2011). Murtaza (2011) suggests that in order to develop ‘steady state’ or relatively

non-consumptive forms of trade and exchange, it is necessary to identify the values that are inherent in this kind of trade and exchange. From his analysis, he suggests that the value of 'self-actualisation' and the pursuit of wisdom are foundational to the development of trade and exchange that protects and sustains life on Earth. Mobilising people around the value of self-actualisation and wisdom is, Murtaza (2011) suggests, imperative to the development of steady, life sustaining trade and exchange. The focus on self-actualisation by the Wise person (Homo sapiens), he suggests, must replace the focus on self-interest by the Rational person (Homo Economicus) as the driving force in society (Murtaza, 2011, p. 581). This suggestion to embrace 'wisdom' and a new way of being human in life (including in trade and exchange), is echoed by spiritual ecologist Vaughan-Lee (2014) who writes:

First we need to recognize that this connection is missing, that there is an ache, a loneliness, within our heart and soul. And from this there will come a grief for what we have lost -- because our soul remembers even if our mind and our culture try to make us forget. We are not "consumers" needing only more stuff, but souls in search of meaning. And from this grief, this sorrow, can come a real response that can return us once again to what is sacred within our self and with our life (para 5).

The pursuit of wisdom and self-actualisation are activities that, as Dyer et al (2014) suggest, appear relegated to the periphery of human lives constrained by the pressures and individual requirements of a market based existence. In the area of organisational studies, Senge et al. (2004) advocates the practice of suspending habitual ways of thinking and perceiving so that people might notice their ways of being. Organisational behaviourist, Margaret Wheatley (2002) advocates the reclaiming of reflective conversation as the way that humans think together, and suggests a more contemplative social interaction. Schumacher (1999) highlights the possibility and ability of stillness, where humans can discover and listen to their intuitive knowing and through this find 'right livelihood': the middle way between the materialistic heedlessness and the traditionalist immobility.

While ideas of steady state trade and exchange, such as reusing and recycling are gaining momentum, they are still marginalised by the ongoing pursuit and promotion of commoditisation, increased market-based trade and exchange and economic growth. In work concerned with the transformation of dominant order, reflective pause, suspension or stillness, may be pathways towards noticing and

potentially interrupting the habitualised and relatively unnoticed actions of competitive, individualism.

Outcomes of fairness and reciprocity may be more likely when people participate in more local, relational, small scale exchanges. However, without reflective attention also to equity, fairness, participation and colonisation, the outcomes of trade and exchange, even when the scale of activity is small or steady, are, as Dupuis and Goodman (2005) suggest, unlikely to deliver greater justice. Slocum (2006), Guthman (2008) and Bargh and Otter (2009) suggest that attention to histories, privilege and oppression is important if the projects of local food are to be more just. Bargh and Otter (2009) contend that resistance to neoliberalism through the development of local economies must recognise, as a priority, the impacts of colonisation and imperialism on Māori communities. Disregarding whakapapa, they suggest, is equivalent to continuing the colonial practices of the past that render the indigenous identity invisible and the 'new culture' dominant.

The proclaimed 'local economies' of the 'localists' or local food activists are in many ways the indigenous sustenance based trade and exchange that the institutions of capitalist organisation colonise. The development of the local sustenance economy or local trade and exchange is, as Shiva (2008) suggests, one possible avenue of resistance to neoliberalism and the extreme exploitation of both people and planet worldwide. Together with Bargh and Otter (2009) and Guthman (2008), I question the ways in which the development or reclamation of the local sustenance economy in Aotearoa New Zealand, including community gardens, may facilitate Pākehā responsibility and our accountability to the oppressive underpinnings of our privilege. I begin my task of 'noticing' dominant order by reviewing the logics of capitalism in my life and some of the alterative logics of community gardening as I observe them.

Chapter 7: Noticing dominant logics

Guided by Burr (2003) in his theory of deconstruction, I see ‘capitalism’ as a naming of a particular group of values and ideals made ‘material’ in their manifestation in human action. In this report of my research I suggest that the win/lose dynamic of the dominant ordering of Earth and humanity based on ‘capitalist values’ cannot be a recipe for universal human and planetary flourishing. Wade (2013) names some of what he considers to be ‘the values of the West’ associated with dominant order including, competition, individualism, freedom, individual initiative, personal responsibility, private property, democracy and the good life. As many, including Thomas (2013), suggest it is perhaps the nakedness or unfettered operation of this valuing that is the critical issue and not the presence of the valuing itself.

Competitive self-interest and some degree of inequality is, Boston (2013) notes, promoted by many economists as important to human motivation. Murtaza (2011) suggests that neoliberal capitalism is defined not only by the presence of unfettered competitive markets but just as importantly by their dominance and pervasiveness the world over. Human action based primarily on competitive self-interest, while potentially motivating, inevitably divides and fragments human relationship into winners and losers. As the winners of capital and power collude, Humphries and Dyer (2005) propose that more and more people feel beholden to their direction, thankful for the jobs they may provide and the inclusion they may offer in the trade and exchange and human activity they control. Together with others, I am exploring the idea that by becoming more noticing of capitalist values, humans may find ways and opportunities to resist dominant order and the ongoing privileging of some at the expense of others and Earth.

My focus in this chapter is to explore the values and logics of the dominant social order(ing) named globalisation (7.1 & 7.2) and to consider how these values relate to my life and my everyday action and way of being. In my reflections I attempt to suspend my life for a moment, as advocated by Senge et al. (2004), so that I might see the connections between my way of living and the organising values of capitalism and globalisation. It is this connection that in this work I set out to explore with others and to ‘notice’ the possibilities that I might live differently with the world.

In the conversations of my life, I have observed that capitalism is most often talked about as a living entity, as reification, as something that exists outside of human action. I have heard it talked about by my family and friends as something that can't be changed. However, it is also described as the 'best' of the options available which suggests the existence of 'choice' and that there are other options available for human organisation. Curiously, it is often the failure of 'socialism' in Russia that is cited as the reason why we [the privileged] must persist with 'capitalism'. As a member of a dominant group I notice how 'we' suggest to each other that the suffering in the world has little to do with the ways we live, how and what we consume, how we educate ourselves, how we organise ourselves every day, and that the best we can do for human suffering is give of our excesses (money, clothes, food) to the poor, helpless and needy. The labelling of people as 'poor' or 'needy' maintains a belief in poverty as a personal human failing, an idea that knits neatly with the neoliberal notion of responsible individualism and the centrality of markets.

Tim and others have suggested to me that they find a critique of capitalism unhelpful because they are left with a feeling of not knowing what to do about 'it'. In this partial account of my life I attempt to relocate 'this thing' the 'it' of capitalism as the value of competitive self-interest made manifest in the actions of my life. In my work of relocating capitalism I describe my awakening to the possibilities and challenges of living life guided by values more aligned with the flourishing of all peoples, including interdependence and a 'concern for others'. I attempt to awaken myself to the enormity of conflicts and social contradictions that pervade my life. In this research I am exploring the possibilities of resisting competitive self-interest while making manifest in action the values of interdependence. My hope is that if there are places and spaces of such opportunity then I, together with others, can disturb the dominant life ways of capitalism towards the premising of interdependence.

7.1 Self-interest, ownership and capital protection

The private ownership and control of capital and what it can purchase is one of the key organising principles of capitalism. Capital assets, or economic resources, can be described simplistically as land, labor, equipment and entrepreneurship. In this section I explore the idea of private ownership through a focus on 'land'. The shift

from feudalism to industrial capitalism between the 14th and 17th century in Britain included the enclosure of common areas of land. As Fairlie (2009) notes,

Between 1760 and 1870, about 7 million acres (about one sixth the area of England) were changed, by some 4,000 acts of parliament, from common land to enclosed land... Millions of people had customary and legal access to lands and the basis of an independent livelihood was snatched away from them (para 59).

Prior to these enclosures, land owned by the feudal Lords was accessible to peasants (common people) for agriculture and food production. The enclosure of common land for the grazing of sheep and cattle was, as Shiva (2005) and Fairlie (2009) note, of little use to the people (commoners) who relied on the land for crops and other foodstuffs. In terms of feeding people Monbiot (2013) highlights how the grazing of sheep is a far less productive use of land. The enclosure of the commons was however favourable to the landlords who could increase their wealth through the trading of commodities. The power and capital ownership of the landlord enabled his determination of how land and people would be organised.

The commoditisation or privatisation of the commons, whether soil, water or atmosphere, is conducive to an increase in market based transactions and therefore economic growth as measured by Gross Domestic Product. The trade of commodities, while generating income for some, can also, as Shiva (2013) notes, create poverty for people who are excluded from the wealth generated through markets and from the commons they encapsulate. Colonial policy in Aotearoa New Zealand, so Jackson (1993, as cited in Came, 2012) reviews, required land to be removed from indigenous people for the pursuit of individual profit for colonial settlers. The communal use of land was marginalised through colonisation and through the organisation of capitalism.

Shiva (2005) argues that without access to land or the means of deriving sustenance, people become increasingly reliant on the owners of capital, and on their profits, for jobs and livelihood. Monbiot (1994) highlights how the enclosure of common areas in Africa and other nations across the globe was aided by the ideas of Hardin (1968, as cited in Monbiot, 1994), who in his frequently acclaimed theorising of the 'tragedy of the common's' suggested that lands held communally were prone to misuse and inefficiencies. Hardin's (1968, as cited in Monbiot, 1994) arguments, however, effectively disregarded the ways in which

communal land was managed by communities (Monbiot, 1994; Fairlie, 2009). Reflecting on his work later in life, Hardin (1968, as cited in Monbiot 1994) himself concluded that in fact he had got it wrong. The misuse of land that he described in his article was not the tragedy of the commons itself but instead the ‘tragedy of the unmanaged commons’. Land shared and held collectively, rather than owned individually, most certainly requires human management, including the ability of human beings to organise and make decisions together. Prior to colonisation in Aotearoa New Zealand, land was held (not owned) communally by Māori tribal populations. This land was effectively managed as Jackson (1993, as cited in Came, 2012) notes by ‘the authority of rangatiratanga [which was] applied to ensure a balance between the just and communal needs and interests of the iwi and the sustainable protection of Papatūānuku [Earth Mother] herself’ (p. 61).

Across the globe, how people have become ‘private owners’ of land is a story of both the spread of capitalism and colonisation. Colonisation of the lands of Aotearoa New Zealand effectively saw the majority of land becoming the property of the European settler or colonial government. Knox (2005) documents that since the establishment of a Westminster style government in Aotearoa New Zealand Māori have been progressively alienated from 95% of the lands of Aotearoa New Zealand. Despite the ideal of unlimited trading and wealth opportunity for all people in market based organisation, those with pre-established access to capital or land have an inherited superior positioning in the marketplace. The capital of the owner effectively establishes the markets and employs the people who are described as ‘workers’ or ‘labour’. Those without capital or land are effectively beholden to those with capital and dependent on them for their incomes and livelihoods. As Came (2012) describes, the settler community established themselves as the ‘landed’ class in Aotearoa New Zealand conferring to themselves a considerable advantage in the developing organisation of competitive trade and exchange.

Colonisation through the appropriation of land by people intent on securing power and economic dominance continues until this day. Western law and concepts of land ownership and privatisation powerfully displace communities that exist without such social constructs. The following excerpt from a transcript of an interview with Helder Cámara, Archbishop of Olinda-Recife, Brazil highlights a

more recent experience of land loss in Latin America, an experience similar to that of Māori communities in Aotearoa.

A large number of families in rural areas do not have official titles to their land because their great-grandparents did not receive official papers. But when the big companies arrive in these areas to buy vast amounts of land, they have "official papers," and the families that were living here for years and years are expelled, sometimes with a little remuneration but not enough to buy another house or plot of land (Mulligan, 1979, p. 193).

In places where the inhabitants of land have no 'lawful rights' to the land as defined by Western constructs of ownership, people are removed from the land they live with by those heralding the power and ideas of legitimate order and security of tenure that Western law describes and enables. Blomley (2003) highlights how property laws have been justified by their benefactors, namely Western colonisers, based on their observations of the apparent uncertain and undeveloped entitlements, communal claims, violence and disorder that preceded them. However, for those indigenous peoples forcibly removed from their lands, and for people left homeless and destitute today, private property law is not a peaceful ordering but something they experience, as Blomley (2003) contends, both violently and painfully.

A greater level of commodity production may well be achieved through the organisation of land into private ownership. That people are more 'productive of commodities' when organised competitively is an idea that facilitates the transfer of land from 'peoples of the land' to the hands of the capitalists. The suggestion is that increased commodity production is beneficial to all of us. Development and progress as measured by an ability to 'produce and trade commodities' is virtuously and steadfastly promoted by those most likely to benefit from this type of organisation. The many people who are rendered landless through privatisation and land enclosure are then forced to participate in the orchestrated trade and exchange (including labour markets) of the owners (those with capital). Harvey (2006) describes the increase in privatisation and the reduction in common ownership that has accompanied the neoliberal policies of 'free market' capitalism as the 'dispossession of accumulation'. The function of unregulated competitive markets and the capital accumulation that they enable has dispossessed many of land and livelihood.

The global elite, by way of the wealth and corporations they control, continue to marginalise locally based trade, exchange, sharing and other practices developed to enable local sustenance. Finance corporations, and the global financial investors that they serve, might be described as the face of today's capitalist coloniser:

Where there is scarcity, there is opportunity. And financial investors are quick to turn opportunity into profit. Numerous hedge funds, private equity funds, sovereign wealth funds and institutional investors are now buying up farmland in developing countries. One is Emergent Asset Management, currently enjoying the arbitrage opportunity presented by 'very, very inexpensive' land values in sub-Saharan Africa (Bailey, 2011, p 19).

Who owns land and who doesn't is still an apt description of the class divisions which now exist on a global scale, as Bailey (2011) notes,

Perhaps nothing illustrates the inequity at the heart of the food system more clearly than the case of land – the most basic resource of all. In the USA, 4 per cent of farm owners account between them for nearly half of all farm land. In Guatemala less than 8 per cent of agricultural producers hold almost 80 per cent of land – a figure that is not atypical for Central America as a whole. In Brazil, one per cent of the population owns nearly half of all land. If governments fail to provide secure access to land for their populations, then powerful local elites and investors are able to ride roughshod over local communities (p.32).

Issues of land ownership continue to manifest in the political landscape in New Zealand. McCormack (2012) highlights how widespread commitment to neoliberal principles in so many aspects of economic and social policy has opened up opportunities for iwi self-determination and also the development of the 'Māori-self' or Māori trading entity. This development is in keeping with the overall neoliberal goal of reduced state welfare and strong individual property rights that encourage self-interested competition. However, McCormack (2012) notes that the concept of private ownership reduces the broad, holistic, spiritual and intergenerational concepts and traditions of communal ownership. The valuing of private property for the sake of commodity production divides humanity into competitors. It enables those with advantages to 'win' and encourages dominance through winning. The dominance of market based organisation and of productivity measured by Gross Domestic Product marginalises interconnected, interdependent, sustenance based, reciprocal ways of being human.

7.1.1 My life and land

In light of this analysis of ownership and private property, I consider my life and my relationship to land. My great grandparents on my Mother's side came out to New Zealand to work on a farm for the "big shots" as my grandmother described them. Marginalised in Ireland from opportunity, just as many continue to be today through the workings of a competitive order, they sought possible inclusion and participation in Aotearoa New Zealand. My maternal granddad's father came out to New Zealand as a young man, also seeking the opportunity of the 'new land'. The exclusions of capitalism were known to my great grandparents and very much in their memory as they made a home in New Zealand. Eventually my family acquired land of their own in New Zealand. For them, as for me today, land and property ownership represented opportunity, security and protection from the vulnerability of being a "worker" for the "big shots." Together with my Pākehā family, I am relatively well versed in seeking, gathering and maintaining capital as protection from the vulnerability of a competitive order. Along with Humphries and St Jane (2011), I question how my seeking of economic security keeps me from deeply questioning and reflecting on the various relationships of trade and exchange that I engage with every day.

I grew up on the outskirts of Cambridge, a small town in Aotearoa New Zealand. I understood that my family owned the farmland that we developed for the production of commodities and income. Generally speaking, people who were not part of our family needed to ask permission if they were to walk on this land, harvest food from the streams, or access the land in any way. This understanding of land and ownership was normal to me. It typified how my farming friends at school also understood land. Selling what was produced from the land for a profit (more than it cost to produce it) was understood to be important, as this money was needed to maintain the farm, our capital, pay back debt, and to secure our on-going livelihood.

From my memory, my family never discussed the values underpinning our ownership of land. Our way of owning land, producing goods to sell for profit, remaining competitive, accumulating capital and employing workers, was not discussed as 'a way', but rather 'the way'. The inference was that these ways of being and organising were ostensibly sensible, responsible and part of a 'normal',

ethical life. The implied ethical and moral nature of this way of life related to how it would potentially achieve security for our family. Our value of ‘competitive self-interest’ was effectively justified through the valuing of ‘responsibility to family’. The belief in ‘responsibility for family’ as a justification for accumulation connects to a common belief that all families are entitled to live this way. The dominating narrative suggests that ‘good people’ are those who work to make this possible. However, with all families and individuals acting in self-interest towards capital accumulation, a competitive world ensues resulting in both winners and losers. The dominant narrative’s suggestion that ‘winning’ can be for everyone and that ‘losing’ is due to some degree of lacking, is a story that sociologists Bauman and Donskis (2013) suggest now connects the working and middle classes throughout the globe who are:

united by the extreme disintegration, pulverisation, atomization ...each individual's suffering well deserved individual punishment for individual committed sins of insufficient shrewdness and deficit of industry (p. 64).

The protection of self through the accumulation of capital and ownership effectively contributes to the insecurity of others.

Today, I own some of the house that I live in and some of the land beneath it. This ownership is something that I perceive to be important to the future financial security of myself, my husband and my children – the organisation I describe as family. The system of exclusive self-preservation continues. These ideas are part of what could be called the ‘capitalist tradition’ of competitive self-interest and self-protection. In this PhD, and together with Tim and other members of my family, I question the values of this tradition and how we resist or accept the continued dominance of this tradition and its associated values in the direction and actions of our lives. Seeking ‘ownership’ and capital accumulation for my economic security is the norm of my existence and that of my peers. In Chapter 10 I discuss my ‘noticing’ of how concepts of ‘ownership’ pervade my thinking. As a challenge to this normalised thinking and behaviour, I consider how this norm of ownership and capital accumulation contradicts my valuing of interdependence and my Christian ethic of living out of ‘concern for others’. I question how might the tension of this contradiction encourage new social interactions?

In a recent conversation with Tim (personal communication, October 2013) we considered how much of our income we were saving, donating, and if we were being responsible to ourselves, our children and to people who we view to be 'outside' of our family organisation. Given the lack of 'collective concern for collective welfare' evident in Aotearoa New Zealand particularly through government social welfare cut backs, we questioned whether we were protecting ourselves adequately from potential 'vulnerability' and 'marginalisation'. We questioned whether we would regret not saving more of our income in the future. With less capital ownership we are more vulnerable if we lose our income, our children are more likely to accrue debt if they pursue education after high school and we are more likely to have a limited income in our older age. Concerns of this type, I suggest, are of competitive order, particularly one without strong collective concern for collective welfare.

When I reflect on my vulnerability, I notice my privilege. I consider the people that I can turn to in my extended family for support and protection. If in old age we cannot support ourselves and our extended family cannot either I think about who will be there for us. I consider the protection of the State. I notice how much of my security is connected to the collective entities of both family and State. I notice that I feel thankful for the protection that family and State may give me. I also notice how vulnerable I am without the security of this protection, and how this sense of vulnerability encourages me towards competitive and accumulating ways of being human. The privileged, through the leverage their capital affords them, and their host of 'advantages' in the game, have the greatest ability to accumulate capital. We are the most likely to benefit from an institutional environment dominated by the rules and values of capitalism. However, by acting more intensely in our own self-interest and protection, we (the privileged) exacerbate the problem of insecurity for all of us. The commitment of a collective towards the care of the whole enables me to resist neoliberal valuing and to consider my action in the strengthening of interdependent relationship. Deetz (1992) Kelsey (1999) and Stiglitz's (2012) suggestion that the institutions of common good and 'concern for others' mitigate against a dominating concern for capital accumulation and self-protection, is pertinent to this reflection. I consider my advocacy for the collective provision of social welfare and how I act to ensure greater collaboration for the sake of universal security, protection and flourishing.

7.1.2 Community gardening and land

In her survey of community gardens throughout New Zealand Watson (2006) highlights that the majority of community gardens are situated on government owned land. This is public land that belongs to all the citizens of Aotearoa New Zealand. Of the three community gardens that I have been involved with, two have been on publically held land and one has been on land owned by the Anglican Church. Community gardens, in their premising of shared land use, can generate ideas and conversations that challenge and potentially transform the exclusions of private property.

In 2012 the co-ordination of the community garden at Te Ara Hou was passed over to a local Māori health agency, Te Kohao Health. A gathering at the garden marked this transition. To the people at this gathering, the then Anglican Archbishop of New Zealand, David Moxon said:

No-one owns this place. This is your place. It belongs with you
(quote recorded in field notes March 2012).

While the land on which the community garden is situated is ‘legally owned’ by the Anglican Church, in this statement Earth’s belonging with all was being reinstated. I saw this statement as a radical departure from the normal exclusionary premise of private land ownership.

In my life I, together with others, continue to notice how I now question constructs of ownership and the valuing of self-interested competition and self-protection. As Blomley (2003) suggests, the norm of individual property rights might prevail but it is not the only possibility. Further, even if this form of ownership does dominate, an increased sharing of privately owned land is possible. I am encouraged by others who share their private property with others including ‘lost teenagers and ex-prisoners’ (Collins, 2013). I see individual constructs of ownership challenged by improving the access of all to land and place. I consider how this may lessen the valuing and manifestation of competitive self-interest. Community gardens in their premising of the shared, communal use of albeit potentially ‘privately owned land’ challenge the traditional exclusions of private property and the prominence of competitive self-interest.

7.2 Competition, exploitation and efficiency

In capitalist economic systems goods and services are produced, traded and exchanged competitively in the marketplace. Selling a product for more than its cost to produce it, or economic efficiency, is important for business development, expansion and the ability to remain competitive. The motivation for profit and growth encourages the exploitation of both people and planet. Production costs (labour and materials) are ideally minimised for the sake of expansion and growth.

People, whether organised individually or collectively are sometimes described by proponents of Darwinian thought as being 'hard wired to compete'. Acting out of what Armstrong (2011) describes as a reptilian like instinct geared to survival and competing to win; organisations, countries and individuals, compete in the global marketplace to maximise their wealth and advantage. However, rather than competition being an innate human characteristic, I suggest that this way of being is encouraged through the dominant order and its relatively elite proponents. Sen (2011) alludes to the discontent that results from a competitive order concluding that "violence is...often occasioned by a fear of losing out on something" (p. 73).

The institutional arrangements of trade and exchange in global markets are orchestrated by people with wealth, power and competitive advantage. Monibot (2013b) argues that power, once vested in nations through processes of democracy, increasingly resides with corporations. Žižek (2012) suggests that these corporations can operate without democracy accountable only to their shareholders who in their self-interested investments support global arrangements of competition and profit making despite probable environmental and social damage. Their primary concern for production and short term growth strips the Earth of wellbeing threatening not only ongoing production but life itself. Shiva (2008) describes how the energy and resources of poor nations feeds the wealth of the developed world. The Earth that supports all life is being stripped bare for the sake of corporation, shareholder, owner and rich consumer. Bailey (2011) highlights how the competitors are not the poorer nations but the more wealthy nations who have the wealth and power to determine the rules by which trade and exchange and economic organisation will be played. Agricultural investments in rich nations, for example, far outweigh those made in developing nations (Bailey,

2011). Such inequity in investment ensures that the game of competitive production is continually won by the wealthy.

7.2.1 Competition and my life

From an early age, a significant amount of my time, in a country where people are organised primarily for commodity production, has been consumed with activities, namely education and work, which are potentially enabling of my competitiveness in the labour market. By developing my tradable capacity (knowledge and skill) I am more able to derive an income, livelihood and financial independence from others. I accept that developing my independent, competitive potential is important, as from what I observe there is no other way to achieve financial security. Throughout my life, my unique skills and attributes have been described to me as ‘advantages’. My advantages are aspects of me that give me a superior positioning over less fortunate others. Within capitalist societies, people not only seek to emulate the other in their consumption, concerned for how they are socially evaluated, they also look to position themselves through the acquisition of life experiences, education, skills, and commodities so that they have a competitive advantage in the world as defined by a global ‘marketplace’. By developing my tradable capacity I attempt to secure myself from the risk of unemployment and associated destitution and poverty, experiences I now understand to be an outcome of the exclusionary, competitive organisation named capitalism. I notice how consumption is worn as a marker or signal of competitive success. Dwyer (2009) highlights that through their ownership and consumption people indicate their relative material positioning. In capitalist nations where consumption is heavily marketed there is a somewhat endless drive to consume because consumption is how people ‘win’ when life is reduced to a ‘competitive race’. Commodity consumption is, as Dwyer (2009) notes, ‘normalised’ behaviour.

Armstrong (2011) suggests that without engaging my heart and mind to reflectively consider my action in the world, I will likely retreat to what she calls a ‘reptilian instinct’ of competing. I notice how the ‘normalisation’ and ‘naturalisation’ of competition leads me to accept the dominance of a competitive organisation and a particular way of being human. Fear of marginalisation pervades my life and it seems as if I have no choice but to compete with others as

they will ‘naturally’ compete with me. The insecurity and vulnerability of a world increasingly organised by the values of competition keep me and those who I feel responsible for, as Humphries and St Jane (2011) contend, disciplined in the game. The following story illustrates my collusion.

In the morning I hurry to get my children to school so that they can be educated in knowing the ways of the dominant group and to function well in this context. I take them there so that their future is somewhat secure, if it can be at all. I know how vulnerable they are, we all are, to possible exclusion even though I might not talk about it very much. I know that there are winners and losers. I ask myself ‘Do I want my kids to win/succeed?’ Succeed in what? These questions are too hard for the morning, so I quickly hurry on (story developed from my email communication to Maria, 2010).

My subscription to the values of the dominant group is partially determined by the risk of marginalisation that exists both for myself and my family if we don’t participate. The space I have to reflect on what we are participating in often feels limited. I notice how a person sitting still, or even talking with others can be criticised for their lack of production, for their talk fest, for their idleness. My challenge, described in this report, is to notice if I have more choice than the dominant order might suggest, and if there is space and/or places to question, resist and transform dominant order toward universal flourishing.

7.2.2 Gardening and competition

Many gardeners that I know, including myself on occasion, purchase materials like soil, compost, and fertiliser to keep their garden’s soil fertile. While there are a number of movements geared to revitalising the skills of organic gardening, including composting and worm farms, I notice how these skills are continuously marginalised. Gardening, an activity central to the sustenance economy (see Shiva, 2005), is now most commonly described as a ‘hobby’ or ‘pastime’. People are encouraged towards purchasing rather than creating sustenance. As a gardener, often my ideal of growing from seed (for example) has been pushed to the margins of my gardening action. Time constraints, or at least my perception of them, push me towards the market, whose ease of transaction I enjoy. In my consumption often the levels of exploitation of both people and planet seem hidden from me or are too complex for me to grasp in the time I dedicate to these considerations. In my purchasing of vegetable seedlings, for example, I am acutely aware that my brothers and sisters, both locally and increasingly

internationally, depend on my consumption for their livelihoods. More and more people worldwide are encompassed in the organisation of markets and the valuing of self-interested competition. However, while my consumption may employ and feed some people, it also simultaneously perpetuates a dominant order that inevitably marginalises others and lessens human attention to relationships and ecological processes that sustain human life. I, along with many, feel the conflict of my participation in the established convention of capitalism - the most known way of doing things in my life. This conflict, described by Jackson (2009) as ‘the dilemma of growth’ is, as a result of my attention to ‘noticing’, more real to me now in my every day choices.

The notion of the atomised individual, responsible for self (and their dependents), a responsibility to be met by participating in global markets, is intensifying the world over. It is a notion that is advocated by many including prominent antipoverty economist Sachs (2005) who suggests that the first step out of poverty for many in nations where markets are less prominent is to work the factory floor producing commodities. Despite its failings so far, including inequality and environmental devastation, the suggestion is that all people will prosper through the increased development and expansion of this market focused activity. The push towards increased human participation in commodity markets via microfinance and social enterprise is done with arguably good intention. Along with many people I value my participation in capitalist markets because exclusion from them severely limits my capacity to provide for myself and for my family. However, it is the connections between my valuing of the ‘good life’ (see Wade, 2013) or my commodity rich existence and human and planetary suffering that encourages my attention and my inquiry. As prominent Indian novelist and social activist Arundhati Roy (2012) suggests participation in capitalist trade and exchange has devastating implications for brothers and sisters and Earth that we [the privileged] appear to accept through our ongoing capitulation to a devastating way of being:

In India, the 300 million of us who belong to the new, post-IMF “reforms” middle class—the market—live side by side with spirits of the nether world, the poltergeists of dead rivers, dry wells, bald mountains and denuded forests; the ghosts of 2,500,000 debt-ridden farmers who have killed themselves, and of the 800 million who have been impoverished and dispossessed to make way for us. And who survive on less than twenty rupees a day (Roy, 2012, para 5).

The marginalisation of many and Earth from a flourishing existence encourages my conversation and action with others to see about being differently.

Chapter 8: Whakapapa [Theme 1]

Write this for you, for other Pākehā, and for your children. Write about what you have seen, what you have heard and how this has impacted you. If you don't write about it then what has happened here doesn't matter, the Pātaka doesn't matter, I don't matter, Ngāti Hauā doesn't matter. If you don't write about it, who else is going to?

Matua Pita Te Ngaru, Ngāti Patupō, Ngāti Mahanga, Ngāti Te Wehi

As a 'community gardener' informed and conscientised by my reading of Bargh and Otter (2009), Huygens (2010) and Came (2012) and through my Treaty education, I was intentional in drawing attention to the history of the land where the community gardens were located. Together with my co-inquirers, Alice, Matua Pita, Karen and Kaye, I noticed a contradiction between undertaking a possibly 'virtuous activity' with the intention to alleviate oppression without acknowledging and addressing the oppression of the past. In this chapter I will highlight how 'noticing' this contradiction encouraged action, conversation and reflection. I will demonstrate how my co-inquirer Matua Pita challenged me to deepen my reflections on land and who I am and I reflect on the significance of bicultural relationship in the conscientisation of Pākehā and our ability to 'notice' who and how we are. My suggestion, based on my experiences and reflections, is that relationships grounded in acknowledged or noticed contradiction and conflicts are conducive to deeper reflection, particularly for dominant group members who can live more easily with a limited consciousness of their life ways.

In my relationship with Matua Pita I have worked to 'notice' his Te Ao Māori way of being human. As a student of these ways I have noticed how the day to day practices of interconnection might be lived. Noticing the values of another cultural group is, as Black (2010) highlights, important to the noticing of one's own values and to knowing one's own culture. As I demonstrate in this chapter, my relationship with Matua Pita has enabled me to 'notice' more of my life ways and how they contradict or uphold the valuing of interconnection. Interconnection is a valuing that relates to the institution of Earth and her ecology. The institutions and ecological laws of Earth are those that many, including Macy (2013), Berry (2013) and indigenous people the world over suggest listening to. In this chapter I highlight my 'noticing' of these marginalised institutions and how they contradict

with the dominating institution of ‘The Corporation’. Noticing such contradiction and paradox is as Seo and Creed (2002) suggest, pivotal to our sense of tension and conflict, our propensity to reflect and our propensity to be attentive to the ways that we are human.

In my reading of my experiences as documented in my field notes and reflections, I have identified the theme of whakapapa and interconnection and the related institutional contradictions and possibilities. My reflective attention to ‘noticing’ both dominant and marginalised institutions as a research method has drawn my attention to the valuing of interconnection. I consider this valuing to be part of the indigenous, spiritual, Earth institutions, recognised and ritualised through the Māori practice of whakapapa. The institution and valuing of interconnection is ritualised [and institutionalised] by many indigenous cultures throughout the world. The concepts and practices of deep and spiritual ecology developed by Macy (2013) and Berry (2013), and the ideas of radical human ecology as described by Williams et al. (2012) and Stewart-Harawira (2012) also suggest the valuing of interconnection and the importance of the institutions of Earth. These ideas and the theme of interconnection and whakapapa are central to the stories in this chapter.

The value and practices of whakapapa are *not only* attentive to history *but also* relationship. Whakapapa as I see it is partly about how each of us connects and are identified through and with what has gone before. My understanding of this conception of interconnection has been developed in me through my action and reflection with my co-inquirer and friend Matua Pita. This action and reflection would not have happened if together we had not explored the social contradictions that troubles land use and Māori-Pākehā relationships in Aotearoa New Zealand. The conflict of Māori-Pākehā relationships and histories in Aotearoa New Zealand humbled me to listen to Matua Pita, his stories and the ways and institutions of Te Ao Māori that I and many Pākehā know very little about.

Indigenous rights advocate, Jackson (2000, as cited in Came, 2012) suggests that it is an unwise person who disregards the connection between the past and present. In this chapter, reflecting on my community gardening action and my life, I discuss the importance of knowing the land that is toiled, self and others through relationships both past and present (8.1 & 8.2). Together with Matua Pita, I

suggest that *without* knowing the land, self, others and ways of being human through stories and interconnected relationships [whakapapa], people interested in the reclamation of ‘the local’ for human sustenance, risk a future that perpetuates cultural dominance, insecure relationship, and exclusion. I build on the work of Slocum (2006), Guthman (2008), and Bargh and Otter (2009) by illuminating how people of dominant group may work with history and privilege in a way that develops their sense of institutional contradiction [and consciousness] in the spaces of ‘local food’. My work seeks to draw connections between the critics of local food and the theorists of institutional change (Seo & Creed, 2002). Deetz (1992) highlights the importance of enlivening political contestation in day to day life so that the dominating ‘normal’ is not the only possibility. In this chapter I demonstrate the possibilities of not only ‘noticing’ but also the possibilities of working with ‘noticed’ social contradiction.

In this chapter 1, as a Pākehā, discuss my experiences of the Māori practice of whakapapa (8.2). While I discuss the meanings of whakapapa, I don’t attempt to use an easy English translation, because as Dey and Humphries (2013) suggest, there is no translation that gives the concept adequate expression. Whakapapa is a value that, from my observations working alongside Matua Pita, gives expression to a deeply interconnected way of seeing and understanding both human to human, and human to Earth, relationship. It is way of understanding or conceptualising life that I am learning to value and that Matua Pita has encouraged me (and others) to understand. Whakapapa, while somewhat inclusive of Pākehā concepts of history, promotes an interconnected, cosmological, spiritual and uniquely Te Ao Māori way of seeing the world (Dey and Humphries, 2013). When expressed and lived, whakapapa gives priority to a cosmologically embedded Te Ao Māori perspective. The oral tradition of whakapapa is described by Roberts et al. (2004) as an elaborate cosmology “beginning with the origin of the universe and the primal parents, then continuing to trace descent of living and non-living, material and immaterial phenomena, including humans” (p. 1). Whakapapa, they suggest, is about locating and knowing life through relationships where everything, all life, the material and the immaterial, is ultimately connected.

As a Pākehā, and as I suggest in Chapter 7, I have not grown up with a deep understanding of my dependency on Earth or others. While I believe that all life, including my own, stems from and is of a spiritual realm beyond my

understanding, I have generally considered my life as a relatively distinct or separate entity, embodied by me, and something that exists primarily in the material world or the world that I can see. My dependency on the relationships in my life, both to Earth and to others is something that I am growing to value. I consider that this valuing has been obscured and colonised by the dominant order that suggests to me a way of being that seeks power over the natural world and Mother Earth and encourages my competitiveness with others. Together with Karen, Alice, my supervisor Maria, and others, I have explored how as Pākehā, we might conceive of and draw more attention to our interdependencies with Earth, ourselves, and others, so to resist and transform dominant order and an ultimately oppressive way of being human (8.6). The ideas presented in this chapter suggest that noticing dominant order and ways of being human in relation to each other and Earth that are not exploitative is important work for people of a dominant group who are interested in the reclamation of the valuing of interconnection. Noticing the contradictions between the institutions of Earth and institutions of ‘The Corporation’ requires a knowing of both. Without such institutional knowing, the dominating logics and ways of ‘The Corporation’ are, as Seo and Creed (2002) allude, likely to be perceived as normal. This chapter describes the significance of knowing Earth centred, spiritual, indigenous connecting traditions in life and in community gardens.

8.1 Whakapapa, interconnection and local food

The notion of sustainability is frequently highlighted in the movements of ‘local food’. Growing food locally is recognised by Shiva (2008) and others to reduce human dependency on fossil fuels thereby, in the context of climate change and peak oil, promoting a more sustainable way of life. Shiva (2008) highlights the connections between local food and the emancipation of people in nations whose whenua is used to provide the commodities for my lifestyle. Their lives are limited through the consumption of their lands and food by people like me who live in more wealthy nations. Hence ‘local food’ is recognised to be important both to sustaining human life and the life of planet Earth. However, making the practice of local food or local trade and exchange sustainable and emancipatory for all people in all locations is another matter. In this chapter, inspired by the critique of local food offered by Guthman (2008), Slocum (2006) and Dupuis and Goodman (2005) (see Chapter 4), I suggest that this work requires attention to

colonisation, history, to the inequitable way in which land is shared and to our connection to one another and Earth. It requires, as Seo and Creed (2002) suggest, 'noticing' the layers of the social contradictions that permeate our day to day lives and a critical analysis of these to understand where they indicate a condition of hegemony. This noticing and persistence in naming and challenging our complicity in the maintenance of dominant order is inspired in my work also by Bauman and Donskis (2013). They advocate for increased sensitivity to the connections between oppression and privilege and the morals and ethics involved in human action.

In Aotearoa New Zealand, Bargh and Otter (2009) suggest that attention to whakapapa, prior to the development of progressive spaces of local trade and exchange, is critical if localism is to be both sustainable and just. Without attention to whakapapa Bargh and Otter (2009) suggest that advocates of local trade and exchange unjustly ignore the ongoing indigenous resistance to colonisation. Schumacher (1999), Reason (2005) and Berry (2013) advocate for a more relational and spiritual orientation to land and Earth, suggesting in varying ways that this orientation is a fundamental component of a peaceful and sustainable relationship. The practicing of whakapapa, as I have witnessed and experienced at Te Ara Hou, has encouraged me to 'notice' and know more of my relationships to others, to Earth and in particular to the places that I garden (and live) together with others. Whakapapa, as Te Rito (2007 as cited in Graham, 2009) suggests, can give people a sense of purpose that grounds them to Papatūānuku (Earth Mother). Once known, whakapapa can encourage a deeper and wider consideration of the actions that people might take together. Matua Pita articulates how the whakapapa of the village of Te Ara Hou sustains and promotes the work that continues. The village of Te Ara Hou is located on what was an ancient Pā (fortified village) site, called Mangaonua, and today is the home of many social service agencies who work with excluded and marginalised people.

The Pā of Mangaonua was a place of renewal, of feeding people, and of rest. To this very day, with the work and the people that we have up on this village...the wairua [spirit], mana [power] and tapu [sacred] of what was here 120 years ago is still very much alive in her earth. We believe it is still very much alive today. Hence we have what we have here (Matua Pita, personal communication, July 2013).

Whakapapa enables a spiritual and relational orientation to the land and to the food that might be grown. Matua Pita highlights how the practice of growing kai on ancestral land is conducive to wellbeing.

The Pātaka kai at Te Ara Hou is a place where people can come and gather, to plant kai, to take kai, to sustain themselves and to be ora, to be well. It is a place where people can take from Papatūānuku, from Earth Mother, from their ancestral ground of Mangaonua, and to eat the fruits of their ancestral ground as wellbeing for themselves. This is what this place is all about (Matua Pita, personal communication, July 2013).

The idea of eating from ones ancestral ground encourages my sense of humility and also the sacredness of food. When I conceive of food in this way, wasting it, or being thoughtless about it seems inconceivable.

All soil is enriched through the passing of life. All past embodiments of life return to the soil. The decomposition of these life forms provides sustenance for life (human, animal or plant) today and tomorrow. Earth and her soil connect me to the life that was before me and to the life that will be. The practice of whakapapa enables in me this realisation and consciousness. Many times people have reflected to me how gardening reminds them of, or connects them to members of their family, particularly parents and grandparents, who they gardened with in the past. Kaye and I reflected on this one day, finding not only meaning, but also humour in the concept of how gardening and soil connect us:

Kaye talked about how gardening for her was about being with her Dad, as this was what her Dad used to do with them and it connects her again to him. I said that you can't help but be connected with who has gone before us, as they are right there in the soil – that is what we are – Kaye laughed and said 'dirt?' (field notes, February 2010).

However, when I conceive of life and Earth in this way her sanctity grows in my mind - she is part of us. The importance of my attention to Earth's protection through the actions of my life including how I walk on her, how I honour her seasons and her times of rest and times of growth, what I discard to landfills, what I put down my kitchen and bathroom sink and what I choose to buy, seem to intensify. My feelings of awe connect to Berry's (2013) as he describes his reconnection with the sacredness of the universe achieved through his attentiveness to 'seeing' nature. An interconnected conception of the Earth and life suggests to me the importance of my honouring through *care full* attention and action the sanctity of Earth and her peoples. The wonder of creation and life, when I take the

time to conceive of it as interconnected and intergenerational through Earth, suggests to me the importance of care and humility in the ways I live my life. The practice of whakapapa appears to enable this awareness and awakening. Yet as I observe the wisdom of this ritual appears marginalised in the work of sustainability and the ‘redevelopment’ of local food. Scholars such as Capra (1997; 2002) Senge et al. (2004), Williams et al. (2012), Macy (2013) and Berry (2013) have made way for the emergence of indigenous and interconnected worldviews in organisational studies.

8.2 Whakapapa and discomfoting privilege

The community gardens at Te Ara Hou, Te Whare and with Chartwell Church all began with the sharing and telling stories of the land before European settlement and after. At Te Ara Hou, stories of the past and spirit were aspects of our work together that were understood to be important to everyone working at the village.

We talked about the spirituality and history of the land at Te Ara Hou – about how this is important to everyone working and living there. We talked about a process that acknowledges this. We talked about how ritual will be important for this garden and for its continuation (community garden meeting minutes, 18th of August 2009).

Te Ara Hou is a social service village located on Morrisville Road in Hamilton New Zealand. The village is home to a number of social service agencies. The village is located on an ancient Pā site called Mangaonua belonging to the people of Ngāti Hauā, Ngāti Koura and Ngamurikaitaua. The Mangaonua Pā was once the outpost of the people of Ngāti Hauā. Here the people of Ngāti Hauā grew kai and took kai from the Mangaonua stream. When people came to go into the land of Ngāti Hauā they would stop at Mangaonua Pā for rest and recuperation. Mangaonua Pā was a place where people would be fed and looked after. It was a place where they were sustained. People would stop and have a break before continuing their journey into Te Awa Waikato, Ngāti Hauā. When they left Mangaonua they would take kai with them, including dried eel, kumara, riwai, kamo kamo and corn, to feed the tribe inland (Matua Pita, personal communication, July 2013).

Both the Te Whare community garden and the garden I am involved with through Chartwell Church are located on land belonging with Ngāti Wairere. Kirikiriroa Pā was one of several Ngāti Wairere settlements along the Waikato River. Other pā sites included Te Rapa and Miropiko. The lands of the Waikato were and are

well known for their fertile soils. In 1863 British forces invaded the Waikato under the command of General Duncan Cameron (Belich, 1986). At the conclusion of the invasion much of the land in the Waikato was confiscated from local iwi and apportioned to various members of the militia as reward for their service in the land wars (Sinclair, 2000). Both the Te Whare and Chartwell Church community gardens are on land originally confiscated from the local iwi of Ngāti Wairere. The Te Ara Hou garden is on land originally confiscated from the local iwi of Ngāti Hauā.

Stories of Aotearoa New Zealand, when they include colonisation and land confiscation are challenging for many Pākehā, including myself, who generally know relatively little about the land they live with. The tendency in Pākehā culture is to view land use, including community gardening, as a contemporary issue rather than within the context of relationships both in the present and the past. This conception of land use may serve to silence the conflicts of the past and the oppressive underpinnings of privilege thereby lessen the possibility of noticing institutional contradiction. Māori culture tends to emphasise the importance of the past in understanding the present (Jackson, 2000, as cited in Came, 2012) and life is understood through relationships and whakapapa. The complexities and conflicts of the past are valued for the wisdom they, when reflected on, may be generative of.

At Te Ara Hou, hearing of Mangaonua Pā, a food basket and place of hospitality and restoration, and then of military occupation of the Pā and confiscation of the land, I was disturbed. I ‘noticed’ my inclination to not dwell on this ‘not nice’ part of our history. The contradiction between this story of colonisation and the institutional values of my Christian faith is stark. However, I remember justifying my tendency to ‘not dwell’ in this uncomfortable place of contradiction by thinking that my focus was on today, the present, and how our ‘community gardening’ might be part of invoking the ‘good past’, the past before Pākehā conquest and land confiscation. From my perspective I could see that the acknowledgment of past injustices was important, but I considered that the restoration of local sustenance needn’t dwell on these injustices. In some ways perhaps I hoped that the community garden might make some amends for the brutality of the past. I was not alone in my tendency to gloss over the more painful aspects of our history. At a meeting at Te Ara Hou in August 2009, a number of

Pākehā gathered to talk about history of the land at Te Ara Hou. While many stories were shared, there was no discussion regarding the military takeover of Te Ara Hou (community garden meeting minutes, August 25th 2009). Similarly at Te Whare, the military occupation of the land confiscation from Ngāti Wairere, and the implications of this for the garden, was discussed very little, despite my attempts. For me, the stories of colonisation and the discomfort that this besets in me, is something that I am learning to value for the commitment to justice and equity that it encourages in me. As encouraged by Seo and Creed (2002) and by Matua Pita, I am growing to understand the value of engaging with noticed contradiction and the value of understanding sustained engagement with my discomfort as the enhancement of moral sensitivity as Bauman and Donskis (2013) advocate for. I understand that these feelings of discomfort are part of resolving ‘unresolved’ conflicts and contradictions. The destruction of Māori settlements (Pā) and the confiscation of the lands of the Waikato was the work of people that share an ancestry with me (Pākehā), and it is therefore where my connection and relationship to the land in the Waikato begins. As a Pākehā my relationship with land and Māori in Aotearoa New Zealand is laden with conflict. The relative privilege of my people is an ongoing injustice. I consider that my reflective engagement with the realities of this conflict is important for the achievement of justice. The ongoing domination of Pākehā is enabled partially through a lack of attention to the social contradictions of our past. The ongoing domination of Pākehā is not a pathway towards peace because in this domination conflict continues and justice for Māori has not been attained.

Pākehā often default to Māori for local historical knowledge and stories. The presence and guidance of Matua Pita at Te Ara Hou ensured that the military occupation of Te Ara Hou was included in the work of ‘storying’ the past (community garden meeting minutes, September 8th, 2009). Matua Pita encouraged me and the other Pākehā members of the committee to take a photo of the plaque (see below), situated next to the ‘Welcome to Hamilton’ sign on Morrinsville Rd. Matua Pita followed up with me after the meeting to reiterate the importance of taking the photo. I acknowledge the work and effort of Māori in holding Pākehā accountable to the past and to the contradictions of our relative privilege today.

Hinton's Gully



Henry Hinton 20.08.1828~02.08.1891

1828 Aug 20th - Born at Castle Combe, Wiltshire, England

1848 Oct 29th - Married Sarah Ann Hatheral

1849 – Arrived Australia with Sarah and first child (born off N.S.W Coast) resided 14 years Maitland, N.S.W

1863 Dec 31st – Captain William Steele authorised by N.Z. Government to travel to New South Wales to enrol a company of military settlers for services in New Zealand. Some of the conditions given were:

- Free passage Sydney to Auckland
- On expiration of three years from enrolment each would be entitled to: “one farm section and one town allotment.”
- 1864 Feb – Henry enlisted. Along with 39 other men and families, he and his family of 7 children left Sydney on the sailing ship ‘Alice Cameron’
- 1864 Mar – After 27 days rough passage they arrived in Auckland
- 1864 August 24th – Henry as a member of No. 4 Co. 4th Waikato regiment advance party, landed at Hamilton
- Wives and children were allowed in Hamilton 14 months later
- Henry and Sarah had 5 more children in New Zealand

The area you are standing on was part of Henry Hinton's 50 acre farm section. His town allotment was in Nixon Street, Hamilton East.

Hinton's Gully Plaque, Morrinsville Road, Hamilton (Photo 10)

The plaque (Hinton's Gully) describes how the New Zealand government both promised and apportioned land to British military settlers, the ancestors and peoples of Pākehā, including Henry Hinton. The full details of how the land came to be Henrys, including the likely violence and atrocity that decimated the home of Mangaonua Pā, are not described on the plaque. As Huygens (2007) and Black (2010) highlight, Pākehā people often indulge in sanitised versions of history, including the myth that New Zealand has the best race relations in the world. (2010). Nairn and McCreanor (1990; 1991, as cited in Huygens, 2006) describe

how Pākehā New Zealanders talk about Māori/Pākehā relations in ways that maintain the dominant (settler) interests. The plaque suggests that Henry's allotment of land was deserved given his military service, thereby perpetuating a sanitised, colonial version of history.

While a text book reading of colonisation is disturbing, seeing the plaque 'just down the road' made history more real, more present, and perhaps less easily 'glossed over' by me. I relayed to Matua Pita how seeing the plaque stirred up feelings of guilt and badness in me, to which he replied.

Pākehā feel guilty about it. They have unresolved feelings. We don't, we have been dealing with this for 150 years. We know the history (personal communication, July 2013).

Both Henry Hinton and I connect back to the shores of the lands of white people. His ways of seeing the world, colonised and shaped by the dominant valuing of competitive self-interest, connects to mine, and to Pākehā culture. I see this connection and whakapapa as a call to my responsibility to a way of being at Te Ara Hou that acknowledges both who I am and the importance of my relationship with Tangata Whenua. Without knowing my connection to Henry Hinton and of the whakapapa of Te Ara Hou, I could more readily 'just garden' and 'just do' what my dominance and privilege suggest that I might. Creating a Pākehā space is something that I can do without thinking because my cultural ways are routinised and normalised in the dominant institutional environment. Through whakapapa and the knowing of relationship my future action is considered within a web of relationships and stories that call me towards greater responsibility. The practice of whakapapa emboldens my sense of social contradiction and my propensity to engage in new social interactions conducive to social change. If it is Pākehā that dominate the land and institutional context in Aotearoa, then without attention to equity and injustice, they will likely dominate the landscape of 'local food' and community gardens also.

Whakapapa is a valuing of interconnection and a process that prioritises relationship and stories which in turn acts as a guide towards how things are done. The practice of whakapapa does not disregard conflict and institutional contradiction but illuminates them so that they might be considered. Sustained reflection brings us to more complex notions of restorative justice. I consider what the conflict and social contradictions of my whakapapa suggests to me. As a

Pākehā whose privilege connects to the stories of oppression and colonisation, I consider what the interconnections of my life, both past and present, suggest to me for the ways I live my life. The knowing of the oppression of Māori in Aotearoa and the inequitable way in which land is owned and apportioned encourages my commitment to listening to the voices of Tangata Whenua. In a similar way my knowing of my connections to the oppression of others through the globalised commoditised food system encouraged my contribution to the development of local food.

Bauman and Donskis (2013) suggest that, with ‘globalisation’ and the pace and pervasions of technology, humans have lost their sensitivity to ‘the other’. With less sensitivity to ‘the other’ humans are more likely to ignore or accept oppression for the sake of their own privilege. I suggest that attention to ‘whakapapa’ in the context of ‘local food activism’ can heighten Pākehā, or dominant group, sensitivities, including my own, to the oppression of Māori and other colonised peoples both in the past and present. However, I ‘notice’ the resistance that I and others have to ‘feeling bad’ or uncomfortable. I notice how the realising of social contradictions and conflicts unsettles me. Along with Bauman and Donskis (2013) and Seo and Creed (2002) I question whether my resistance to the experience of contradiction and conflict limits my ability to empathise with all others and act responsively and responsibly. As discussed in Chapter 5, I see my commitment to the ways, ideas and interconnection of ‘whakapapa’ in the context of community gardening and in my life as an ethical issue. Together with Capra (1997; 2002), Williams et al. (2012) and Matua Pita, I suggest the transformative potential of seeing myself and my action as part of an intricate web of human and the Earth relationship, however painful, unsettling, uncomfortable some of these relationships may be. The practice of whakapapa enables my propensity to ‘notice’ the social contradictions of my life, to hold them in my consciousness, to attend to them in my own life, and to work with others to seek inroads into transformative actions. This practice serves as an active contribution to the unsettling and transformations of the conditions of hegemony Seo and Creed (2002) call for. The practice of whakapapa, through its attention to the valuing of interconnection, is unsettling of the dominant logics and values of the institutions of capitalism as expressed by Deetz (1992).

Seeing my life contextually and in an interdependent and interconnected way is something that I am still learning. I consider this to be part of my decolonisation. When I think of myself as a Pākehā ‘local food activist’ proclaiming the virtues of local food in the context of colonisation I feel unsettled and uncomfortable. I ask myself, how can I proclaim ‘local food’ when it was the way of being ‘Pākehā’ (my way) that largely destroyed the fabric of a sustainable indigenous local food system developed and protected by Māori for generations. The incoming settlers, as Came (2012) notes, suggested that the indigenous, Māori way of being was primitive and in need of ‘development’. They divided the land into privately owned sections, reduced its productivity for the purposes of feeding people today and into the future, and instead developed land for the production of commodities. When I view local food activism in this context, it becomes impossible for me to proclaim the salvation of ‘local food’ without acknowledging how it was that ‘indigenous local food’ became so marginalised in Aotearoa New Zealand; how Pākehā came to be the dominant owners of capital and; how the Pākehā way became the dominant way of life and being human.

While together Pākehā and Māori may mourn for how we got to this place, acknowledge our parts and take responsibility, Sennett (2012) encourages us to not be depressed but to instead stay in a semi-permanent state of mourning – to mourn and to move on. The action of ‘mourning to move on’ in my life and community gardening, suggests my attention to Te Ao Māori, to being Pākehā, and to the relationships that connect me and connect us.

In this section I have described my developing consciousness of colonisation, Te Ao Māori and my own Pākehā worldview. I ‘notice’ that while I attempted to facilitate a bicultural relationship and journey at the Te Whare garden, the limited relationship between the gardeners, including myself, and Kaumātua also potentially limited the possibility of the garden to be expressive of Te Ao Māori. I am encouraged by the reflections of Spelman (2013) who suggests that “it is counterproductive to work in the Western paradigm alone, even critically, and that an indigenous lead, through the application of kaupapa Māori theory and practice can inform effective change in Aotearoa New Zealand” (p.13). My suggestion, based on my experience of community gardening alongside Matura Pita, is that without the oppressed, oppressors are less likely to ‘notice’ themselves and the ways that they are oppressive.

At Te Ara Hou, through the vision and leadership of Matua Pita, the narrative of the indigenous peoples and the whenua has been articulated through storytelling, including through the building of a working Pātaka. The Pātaka embodies a story that encourages acting both in the presence of a history and in consideration of Te Ao Māori. Through its presence, both physically and spiritually, the Pātaka resists the on-going domination of a non-contextualised, relatively disconnected way of being that prioritises pragmatic, productive pursuit above all else. The Pātaka serves as a reminder, perhaps particularly to those of dominant group, that the history is not one to be forgotten or silenced. The theory of institutional change developed by Seo and Creed (2002) suggests that there are stories, conflicts and contradictions that must be engaged with if social change is to happen and justice [universal flourishing] achieved.



Pātaka Mangaonua, Te Ara Hou Village (Photo 11)

Positioned among many buildings of Pākehā design, the Pātaka brings a visual Māori presence to the Te Ara Hou village landscape. Connected to the past through the stories it articulates on its body, the Pātaka gives life to ancient

notions as well as to the continued vision of a place (once Pā, now village) of restoration and sustenance. By drawing on ancient notions of the protection of peoples and land, and with its many connections to the sacred, including through Rongomatane, the God of food, the Pātaka is an astute and wise counter narrative.

In the development of the Pātaka, and with Matua Pita's guidance, the ideas and perspectives of Ngāti Hauā were given premise. On the day of opening of the Pātaka, the village of Te Ara Hou was transformed to a Te Ao Māori orientation. The day began with a pōwhiri (formal Māori ritual of encounter), followed by a blessing of the Pātaka. The local café was transformed into a wharekai (Māori dining hall), and the presence of the Māori world penetrated Te Ara Hou village. The practicing of whakapapa in the context of a community garden together with Kaumātuaanga (elders), conscientised in a creative way through the Pātaka, enables the prioritisation of a Te Ao Māori perspective and the enactment of responsibility for the realisation of equity between Tangata Whenua (indigenous people of the land) and Tangata Tiriti (people of the Treaty).

8.3 Conscientising the Pākehā

From a Pākehā perspective a disregard for the past is culturally possible and to a certain extent encouraged. This encouragement can be observed in the familiar suggestions to 'get on with it', or to not dwell in the past. If negative or uncomfortable the past is typically seen by Pākehā as something that you deal with and somehow put to rest, rather than something that is always with you. When storied and told by the oppressed, tales of the past are uncomfortable for the oppressor or for those who have been privileged by the oppression of others. Such discomfort is often resisted by those privileged who exclaim and question 'but what are we to do'. The past, they might say, is the past and 'we' (the privileged and the oppressed) must move on. In this chapter I suggest the importance of the privileged not only *listening to the stories of the oppressed, knowing who they are in the context of these stories, and asking the question 'what are we to do'*, but also the possible importance of their *keeping 'discomfort' present*. As my experience at Te Ara Hou demonstrates, the discomfort that I, and other people who are privileged like me feel as we hear the stories of the oppressed and are confronted by a past that unjustly privileges us, can be a motivating force for change. This finding supports the conception developed by

Seo and Creed (2002) that ‘noticed’ social contradiction when reflected with can be motivating of new social interactions. In her call for a more compassionate world, Karen Armstrong (as cited in Himes, n.d) suggests that the degree to which a community of people are uncomfortable with oppression signifies the extent of their compassion. In this research I posit that my discomfort is a marker of the extent to which I acknowledge my privilege and how I am implicated in oppression. It is also a marker of my compassion, empathy and sensitivity to the oppressed including an oppressed Earth. Spiritual ecologists, Murphy and Stanley (2013) remind me that my feelings of discomfort and pain are a marker of my empathy to others, including Earth.

The Earth is certainly in trouble. To “become like this” in empathic love right now is to admit to being in that same deep trouble...Feeling the grief and pain, being profoundly troubled is the beginning of sanity and compassion, just as singing the blues of deep pain and trouble was the formation and proving of soul (para 16).

In response to my feelings of discomfort for the ways I am privileged, I have chosen to keep my discomfort as a semi-permanent state of being. In response I have chosen to give priority to listening to Te Ao Māori. Both through and in many of the institutions and organisations operating in Aotearoa New Zealand today, Te Ao Māori is relatively marginalised through both institutional racism, as described by Came, 2012, and the dominance of the Pākehā way. The ways of Te Ao Māori however, while brutalised by the forces of colonisation, remain strong. From my perspective and others (see Shiva, 2005; and Vaughan-Lee, 2013) indigenous worldviews evident in practices such as whakapapa carry immense wisdom for a world that cries out for connection and the realising of interdependency. The colonising forces of the British Empire changed the social, economic and spiritual landscape of Aotearoa New Zealand. Korten (2006) suggests that these colonising forces continue today through the operations of corporations. While existing in tension with expressions of collaboration and love, the dominant valuing of competitive self-interest is, as Deetz (1992) highlights, masterfully and powerfully promoted through transnational corporations. Through their jobs, commodities and charity, corporations encapsulate the lives of more and more people worldwide. As articulated in Chapter 3, a way of being that premises competitive self-interest cannot be separated from the dominant order of ‘capitalism’. Associated with environmental devastation by Shiva (2008) and McKibben (2010) and obscene wealth inequality by Stiglitz (2012), the

dominance of a capitalist self-interested way of being human is as many suggest, in need of transformation. In this chapter I suggest that this cultural transformation is more possible when the conflicts of the past and the social contradictions of our actions including those in the realms of 'local food' are noticed and worked with. The oppressor is more likely to 'notice' these contradictions when they are in a thoughtful/reflective relationship with the oppressed - a relationship of hope and transformation brought to the Pākehā Treaty activists in part through the work of Freire (Huygens, 2007). Indigenous practices such as whakapapa draw attention to the stories that form us and the privilege and oppression of today. The 'noticing' of social contradictions and conflicts encourages reflection and attention to who and how we are.

Huygens (2007) describes the ways in which Pākehā together with Māori can be part of working for equity and a decolonised future. Curle (as cited in Huygens, 2007), based on his work in international conflict resolution, describes how oppressed groups often look to change the balance of power through military initiatives. He suggests that it is just as effective for oppressed groups to educate and conscientise dominant groups through the provision of information and symbolic protest. Dominant groups, he suggest, are often relatively unaware of the conflict within oppressive relationships. Huygens (2007) notes that through symbolic and non-violent confrontation, activists like Ghandi, Martin Luther King and Te Whiti o Rongomai, have worked to conscientise and involve the oppressors in the work of social transformation. In my work at Te Ara Hou, I 'notice' that Matua Pita also has a conscientising concern and vision for a decolonised future. Through the practicing and prioritising of whakapapa, I suggest that Matua Pita has ushered me to consider a more interconnected, grounded worldview and a place of full acceptance of responsibility both for the past and the future. Early in the development of the garden at Te Ara Hou, Karen and I met with Matua Pita to talk about the work we were doing. I 'noticed' that Matua Pita was sharing stories and ideas that I, as a Pākehā, felt honoured to hear. I asked Matua Pita why he would share this knowing with me to which he replied that he had 'noticed' the ripples go out when he had talked to Pākehā (field notes, May 2011). I consider Matua Pita's work as building on the work of Martin Luther King, Ghandi and Te Whiti o Rongomai and others, who realised the

possibilities of peaceful protest and the involvement of ‘the privileged oppressor’ in the work of decolonisation and universal flourishing.

Through my consideration of whakapapa I have become more conscious of how much I don’t know of the land that I live with and walk on every day. Reflecting on this one day, I asked Matua Pita if the Pātaka and the way of whakapapa in the community garden was something only for Te Ara Hou, a place with a particular history. He said that the Pātaka and this way of working could happen everywhere, but that it takes leadership, the implication being that such leadership may or may not be present or available. Spelman (2013) also advocates the importance of this leadership suggesting that the view that “Tangata Whenua need to lead change action on indigenous aspirations for improved power relationships with Tangata Tiriti, Government and the Crown” (p. 3). However, I ‘notice’, both in my own education and in the education of my children, the relative marginalisation of work that prioritises interconnection and local storytelling. I consider the value of this work to Matua Pita and to other Kaumātua and increasingly to myself, and ‘notice’ the lack of resources that are directed towards this valuing. Together with Came (2012) I question the way in which resources are allocated for the realisation of Māori aspirations, and in particular the lack of resources that are directed towards the valuing of local history and whakapapa. Stories that draw attention to past and present oppression are critical to the conscientisation of Pākehā because without them, social contradictions are less likely to be ‘noticed’ and the possibility of new social interactions is dampened.

As I have worked with Matua Pita, I have ‘noticed’ the immensity of what is asked of him on a day to day basis. I ‘notice’ the privileging of Pākehā organisations, not only in the buildings that mark the landscape all around me and in the marginalising of Māori ways of being in day to day life, but also in the ways Matua Pita and many Māori work for both the justice of the Pākehā system and the presence of Te Ao Māori. Together with Came (2012) I question how resources under largely Pākehā governance are distributed. I consider my responsibility as a Pākehā to call for greater equity in the resourcing of Te Ao Māori. Through processes of colonisation, Māori have moved away from marae to towns (Orange, 2011) to work for what might be called Pākehā goals, the goals and ideals of exploitative, extractive capitalism. I consider how and if Pākehā

work for the realisation of Māori aspirations, and I consider the repositioning of power in doing this.

8.4 Wisdom conversations and a sustainable, just future

We would stand there, as always there was a pause, and then the korero would begin, not hurried but with pause, with reflection, with care. My job was to listen, to pause. Rushing on in my Pākehā way was wrong (field notes, February, 2013).

Clements (2009), a peace and conflict studies professor, suggests that enlarging the boundaries of compassion requires an appreciation for slowness. Describing the philosophy of Simone Weil, a French philosopher, Christian mystic and political activist who lived during the time of the First and Second World War, Clements (2009) advocates slowness or an interval of hesitation as important in peaceful and altruistic decision making. In my work and life I often ‘notice’ myself as hurried by imposed schedules, my conception of time and also what it is that I think I ‘should’ be doing. I often feel as if I don’t have time for thorough or contemplative decision making. Citing the work of Michael Merzenich, a neuroscientist at the University of California in San Francisco, Maxton (2011) highlights how the human ability to reflect, contemplate and to give the problems that humanity faces thorough consideration is compromised not only by the dominant order but also by the interrupting and distracting technologies, including the internet, that permeate modern life. I consider Murtaza’s (2011) suggestion that the development of wisdom (Wise person - Homo sapiens) is critical to the development of less exploitative, sustainable, trade and exchange.

At Te Ara Hou, while I was committed to seeing the Pātaka come to fruition, I also frequently felt as if I did not have the time I needed to do this work and other work, all of which I felt both desire and obligation to carry out. I often rush from the care of my children to other work barely comprehending the day that I am in. Yet, whenever I would meet with Matua Pita, I was always invited to be calm and grounded first. I ‘noticed’ this invitation present in the pause and silence that would begin our conversation. It was a pause that unsettled me from my busyness. It enabled a clearing of my mind and perhaps the clearing of the preconceptions of a Pākehā worldview. Senge et al. (2004) suggests the values of pausing or suspension for the interruption of habitualised, institutionalised, ways of being. I could have resisted Matua Pita’s way of talking, become irritated and impatient

with it, but I also knew that as a Pākehā I needed to work on my reorientation and open my mind. I consider that this contemplative state of mind is important to the ability to ‘notice’ and attend to the institutional contradictions of the past and present.

Through my experiences working with Matua Pita, I suggest that the operation of ‘dominant order’ or culture can be interrupted through the prioritisation of reflective conversation. Simone Weil (as cited in Irwin, 2002) advocates that while reflection or attention does not promise an escape from domination, it can open up “spaces for the emergence of those qualities and energies that, while crystallising within the force's domain, contest and subvert its domination” (Irwin, 2002, p. 88). Reflection and attention Weil (as cited in Irwin, 2002) contends are important to a changed reading of the world. This changed reading can, she suggests, challenge the pervasiveness and dominance of Empire. In the pause and reflection that Matua Pita encouraged, I suggest the calling into my perspective, a world that is always Matua Pita’s, that of Te Ao Māori, and the interconnections of life. Weil (as cited in Irwin, 2002) characterises attention as “detached and patient receptivity or availability” (p.98). This is a character that I ‘noticed’ in me in my work alongside Matua Pita. At the opening of the Pātaka, Karen, for example, thanked me for my “quiet, quiet, way” (field notes, February 2013). I reflect on how a quiet, attentive, listening way of being is important for a person learning about other ways of being human. As Irwin (2002) notes, attention involves suspending thought and therefore leaving it open, waiting, hovering -

It is through this attitude of detached availability that we enter into contact with the real, in particular with those aspects of reality that our cravings, fears, and hatreds otherwise tend to distort and conceal from our awareness (p.90).

Weil (as cited in Irwin, 2002) suggests that in attentive immobility, one will discover the ‘thing to do’ – the act to make, as if free and spontaneous.

At times in my journey at Te Ara Hou I have ‘noticed’ how my attention to Te Ao Māori, together with my critique of the dominance of capitalist order, has encouraged me to overcome fear and live new action. I have experienced the possibility of action informed by noticing and reflecting on social contradiction, or as Seo and Creed (2002) describe, the possibility of praxis. The following stories are illustrative of this experience. Both stories highlight the importance of

bicultural relationship for the realisation of praxis (reflective action towards social change) amongst members of dominant group necessary for the achievement of change in the organisation of our ways of being with each other and Earth. This is a form of decolonisation called for by authors such as Deetz (1992) and to which the New Zealand experience has much to add.

8.4.1 Poukai (story 1)

In March 2011, Anglican Action decided to attend a Poukai (see glossary). At a staff meeting, Kaumātua Pine Campbell talked about the Poukai, a harvest festival celebration where traditionally tribes gifted food to each other. Today this has been replaced by a monetary koha (gift) which goes toward supporting the Kīngitanga (Māori monarchy). Together with Kaye I talked about how the amount that had been suggested for the koha may exclude people from attending. The next day I sent an email to Karen as follows:

I would like to support the conversation you are attempting to have about the Poukai...Giving money instead of food seems like a simple substitute and one that makes sense given that we no longer principally grow our food but buy it. However, in many ways it represents the colonisation of 'The Market' and I do not mean the small markets of barter and exchange, but 'the market' of industrial food giants...As you said, a harvest festival exists in many cultures...I wonder how we might revitalise the idea of the gift of food...You mentioned that the monetary koha is too much for some...I wonder if we might use the Anglican Action kitchen to bake some of the village apples to then take with us next Wednesday...I don't think I'll be alone in seeing the significance of doing this (email communication from me to Karen, March 3rd 2011).

Following this email, I continued to reflect. I 'notice' how my reflection on the Poukai, my analysis of the exclusion of capitalism and my awareness of colonisation, helped me to 'notice' 'the thing to do'. The attentive person, Weil (cited in Irwin 2002) suggests "acts to realise justice with the same spontaneity and naturalness she shows in fulfilling her own most basic physical needs – 'spiritual discipline and political commitment fuse'" (p. 92). The following story illustrates the outworking of my attentiveness and ongoing reflection.

I had recently purchased two waikawa [course flax] baskets to gift to Emily and Madeline's kindergarten. I considered the use of these baskets for the Poukai and the possibility of delaying our gift to the kindergarten. I considered whether I could invite the staff at Anglican Action to fill these baskets, in place of, or in addition to, the monetary koha for the Poukai. When I consulted with Matua Pine about this he smiled and said 'too much' indicating his support for

the idea. I then sent an email to Anglican Action staff inviting them to participate in the filling of the baskets and the act of reclaiming the gift of food. By the morning of the Poukai the baskets were full and included the apples that Kaye and I had stewed. Matua Pine blessed the kai and we made our way out to the Poukai. The baskets were received well at the Poukai, and the Kaumātua speaking at the marae talked about the meaning and importance of the koha of food (story developed from field notes and email communications, March 2011).

My action to facilitate the filling and giving of the waikawa baskets also generated new conversations and new insights. I talked with one of my Māori colleagues who reflected with me about the Poukai, an event that used to be about abundance, of sharing and of looking after the vulnerable. My colleague reflected on this apparent colonisation or loss as poverty, as a poverty of wairuatanga, of a loss of identity, of a loss of the true meaning of things, of traditions, of what things are really about.

At the marae where the Poukai was being held, the woman who looked after me reflected with me about the impacts of the fishing quota system on the ability of tribes to gather their traditional foods. She said that if tribes don't report their catches then the crown reduces their quota assuming that they don't need it. She also reflected on how the run-off from the farms had depleted the fishing stock. She noted the smaller numbers of people at the Poukai than in previous years and reflected on how hard it is to support the Māori world and pay your bills at the same time. She also talked about how the price of food was continuing to go up and how 'we will have to save our pennies and grow our own food' remembering how Kaumātua used to grow all of their food (field notes, March 2011).

In all of these woman's reflections I 'notice' the impacts of a capitalist way of being human on Te Ao Māori ways of life. The prioritisation of production over wellbeing, the commercialisation of fishing and the resulting quota system, the very real need for people to 'earn money' in order to survive - all of these ways of being came with the settler population to Aotearoa New Zealand. As a Pākehā who connects through relationship to these settlers and to the bringing of these now dominant ways of being and doing to the shores of Aotearoa, I consider the responsibility that I have to lessen the dominance of my way and support a Te Ao Māori perspective and way of being human. The tradition of the Poukai included a considered and deliberate sharing of resources, a concern for the most vulnerable,

and the protection of local sustenance. I question who I would be *not* to use what I have and what I know, including my privilege, to support these ways of being human. The provision of the waikawa baskets for the Poukai was for me an act of responsibility, albeit small, that in turn humbled me to recognise who I am in the context of colonisation and the work of reclaiming the possibility of local sustenance. Again in my relationship with Māori I could ‘notice’ more of my own culture and in particular the ways in which the norms of Pākehā culture and ‘capitalism’ contradict the ways and practices of Te Ao Māori. The historical records indicate that Pākehā have responded to these institutional contradictions through domination rather than through reflection and the development of pathways towards universal flourishing. My research attests to another possible response, courageously lived by many Pākehā before me and today, grounded in a Treaty based ethic and the value of concern for others.

8.4.2 Sharing the harvest (story 2)

My contemplation of whakapapa and of Tangata Whenua also encouraged me to consider how the kai from the community gardens was shared.

With the talk of harvest and sharing of the veges, I have begun again to think about the land - it's origins - Ngāti Wairere...about sharing the veges back to Tangata Whenua and the extended sharing groups within. What do you think?...Or is this strange, vegetables grown (if you only see the instrumental acts) mostly by Pākehā for Māori - not the by Māori for Māori ideal. However, if you see not only the instrumental, then there is the blessing and in this strong Māori support...The land was never gifted, but taken, so giving from land taken seems somehow twisted. But the garden is a place of peace now, so perhaps giving to Tangata Whenua is a continued nurturing of this (email communication from me to Alice, December, 2009).

I ‘notice’ how I am still, through my suggestions of a ‘now peaceful time’, indulging in a sanitised view of both history and present. My resistance to ‘noticing’ social contradiction is pervasive. I also ‘notice’ how I clamoured with these ideas at the Te Whare garden and how the support and guidance of Matua Pita at Te Ara Hou enabled these ideas to come to fruition. The oppressor needs the oppressed to realise not only contradictions but new ways of being. In the harvest of 2013, the Tongan community garden produced a considerable amount of kumara. The Tongan community gifted some of the kumara to the village. I consulted with Matua Pita about the sharing of the kumara and he suggested that some of the kumara might go to Ngāti Hauā - Tangata Whenua. This act of

recognising and honouring Tangata Whenua was not only appreciated by Ngāti Hauā, it also evoked some memories for Māori staff at Anglican Action, who reflected to me their memories of giving kumara to the Kīngitanga to be shared. My research observations suggest that acts of ‘vigilant sharing’, described by Wilkinson and Pickett (2009) as part of the routines of ancient cultures, however small, can enliven a sense of connection and our memory of this historical practice. The practice of sharing kai with Ngāti Hauā continued in 2014 and the feedback from the iwi suggests that it is appreciated.

Alice and I were both committed to exploring the concept of biculturalism at Te Whare. We were aware that such topics can be “very challenging and scary topic for lots of Pākehā” (email communication from Alice to me, October 2nd, 2009). We talked together about sharing food with Ngāti Wairere and connecting with others to explore issues of biculturalism and how our commitments might be lived in and through our community gardening. As I noted,

We have perhaps begun this journey [of biculturalism] with the afternoon tea, the land blessing and developing our understanding of history - but how do we carry this philosophy on...establish a bicultural, treaty based relationship? (email communication from me to Alice, October 7th, 2009).

Jones and Creed (2011) suggest that conversations related to being bicultural, when they are had by Pākehā alone, can be circular, fear based and confusing rather than resulting in constructive decision making. The reason for why our conversations did not develop into fruitful bicultural relationship is perhaps partly because they were largely amongst ourselves and not in relationship with the people with whom we were hoping to be ‘bicultural’ with. At Te Ara Hou my relationship with Matua Pita, instigated through the blessing of the land and attention to whakapapa and history, meant that the practices of biculturalism, including equity in decision making and cultural processes, were more likely. My experiences suggest that Treaty based change commitments of relatively conscientised Pākehā are only likely to be realised through and in relationship and dialogue with Māori.

8.5 Advocating for slowness in a time of urgency

In her concern for the ‘whiteness’ of the American community food system, Slocum (2006) advocates anti-racist practice including “confronting the desire to

keep privilege and recognising the presence of other histories” (p. 343). In taking up this challenge I notice that my commitment to raising issues of whakapapa in the context of community gardening and in life has not always been well received. Feedback from one community gardener at Te Whare suggested that I came across as self-righteous, pressing people to do and consider things that they did not want to do. However, as well as this challenge, within this community of gardeners, Alice encouraged me to keep thinking and to keep challenging.

I think the way people perceive you (or me, or anyone) might say more about them and where they are coming from, than it does about you. Especially when you're trying to do something that's new, or a bit different, or challenging to them. There's honest feedback - and then there's judgement. It doesn't necessarily mean you're doing something "wrong". Also people sometimes get annoyed (judgemental) about women being strong-minded. Honestly, have strong-minded women been a major cause of problems in the world?! Keep thinking and challenging, Anna! (Alice, email communication, September 30th 2013).

In the feedback that I have received regarding my advocacy for attention to land, spirit and history I consider the resistance, described by Came and Humphries (2014) that often meets challenging or radical ideas:

Regardless, even as they are indulged or given room to speak, any radical will be under pressure to display the preferred manners of the master's table. Those who transgress the boundaries of what may pass for appropriate behaviour, polite conversation, or stimulating debate will be disciplined – subtly and kindly at first, increasingly assertively, and ultimately violently. The dynamic is everywhere to be noted where powerful interests are at play (p.6).

The feedback that I have received has encouraged me to reflect on my way of working. I can see that having passionate ideas born of ethical convictions can be interpreted as self-righteousness, particularly when not enough time is invested in talking together about how we see things, and the ways in which things might be done. As encouraged by Hon-own (2008) I consider that talking together openly about our varying perspectives and ideas (including about community gardening) may be one possible pathway towards the noticing of conflict and possible conversations of resolution.

At times I have felt vulnerable in my suggestions to other Pākehā that we consider history as part of our community gardening. I notice how I, and other Pākehā, rely on Māori to talk about local history and colonisation, presumably because Pākehā do not always know the stories and because they are uncomfortable. However, as

a Pākehā New Zealander I have both considerable privilege and relative safety in talking about these issues with other Pākehā. Unlike Māori, I have never experienced covert and overt racism. My ‘normal’ racial privilege and safety is something that I am often unconscious of. My blindness to my privilege is apparent in the following story.

At the beginning of 2013 a Pākehā film crew was visiting the garden at Te Ara Hou as part of a documentary on local food. I asked Matua Pita if he would be willing to talk to the film crew about the Pātaka and the history of the village. He agreed to do this, but commented that “they (the film crew) might not be interested.” I remember my surprise and my forthrightness that they should be interested! (personal memory recorded in field notes October 2013).

In this story, my surprise and forthrightness indicate the way in which I had not fully considered the risk that Māori take when talking with Pākehā about history. While I knew the film crew and their probable level of cultural competency, I was in many ways blind to the risks, including racism, that Matua Pita was so conscious of. In my reflection I began to see why Māori may at times be somewhat silent in Pākehā contexts, as the risks may be large or relatively unknown. I can also see the importance of my advocacy as a Pākehā to other Pākehā regarding the importance of knowing the stories of our past told from the perspective of the oppressed and marginalised. I question my responsibility to alert Pākehā to the social contradictions and conflicts of our lives. I consider the moral duty of dominant group people to consider the colonising aspects of our lives as highlighted by Deetz (1992) and the ethical importance of responding to ‘noticed’ social contradiction as called for by Seo and Creed (2002) and Bauman and Donskis (2013).

In the context of grave human and planetary suffering, ideas of reclaiming the local and reinstating pathways for low carbon, local sustenance seem urgent and pressing. It can feel as if there is no time for deliberation, or for talking. Conversations regarding ‘peak oil’, for example, appear to ignite fear and a will to ‘get on and do’.

I attended a meeting just this past week about Transition Towns where people voiced their hopes for a city flourishing with food. I think this is neat, and then I think of the land, its history, and what we [Pākehā] are doing, and I think about what Treaty partnership means when we talk of land use, when we make plans for it, for how it might be, for any vision.... And then I think about my own backyard and what was there before, and I wonder...how to make peace and

move forward differently, more holistically, together, with less destruction. And how to have such conversations when people are anxious to get stuff done and even more anxious given the fear of expensive and less available oil (field notes, August, 2009).

As highlighted by Monbiot (2010), and from my experiences in community gardening, without talking and reflecting together on the context and values of our work, people risk perpetuating the disharmony of a dominant competitive, self-interested value system (see Chapter 9) that has been internalised and normalised.

8.6 Reconnecting the Pākehā

When I see myself as connected to the past and the future, to others and to Earth, a humility and reflective orientation develops within me. It is a perception or view of the world that I observe to encourage slowness in my being or an interval of hesitation as advocated by Clements (2009), where ‘noticing’ and the interruption of habitualised action (as described by Senge et al., 2004) may be more possible. I consider slowness as existing in contradiction to the speed of markets and the drive to efficiency evidenced in corporate capitalism (as noted by Dyer et al., 2014), the dominance of which undermines others ways of being. I am encouraged towards a valuing of interconnection and interdependence, not only by Matua Pita, but also by Capra (1997; 2002), Macy (2013) and Berry (2013) who suggest that an interconnected way of being is foundational to the transformation of dominant order and universal flourishing. Yet I notice the limits and constraints of this way of being and thinking in a world that is dominated by a scheduled pursuit of production, materialism and wealth. I consider my Pākehā culture and together with Karen, Alice, my supervisor Maria and others, how we, Pākehā, might develop a more interconnected, contemplative way of being and seeing. Towards this way of being, Macy and Johnstone (2012) and Maughan and Reason (2001) encourage experiences of deep ecology. Their work has some appeal to those of us, who, as Dey and Humphries (2013) describe, “seek connection to ‘The Source’ of our being, becoming, moving towards” (p.12). However, together with my co-inquirer Alice, and Dey and Humphries (2013), I notice how the ‘new agey’ or ‘hippy’ aspects of this work concerns us and our sensibilities.

Anna: Regarding deep ecology...I too have reservations about it because of it being 'hippyish' but I am trying to understand my feelings here. They could be more to do with what I imagine my family (mostly my Dad and brothers) would say if they saw me hugging a tree...

Alice: Yes, I would be very discreet about tree hugging! Not to mention talking to plants... look what it's done for Prince Charles! To my mind there is some very "way out" stuff, and then some middle ground. Although the mainstream world can't tell the difference, yet. My hunch is that in ten years' time (okay, maybe fifteen or twenty) these ideas will be much more acceptable. Like acupuncture and meditation and organics and free-range chickens. Used to be "hippy stuff" but now they're fairly normal.

(email conversation between Alice and me, October 9th 2013)

Although as Alice suggests, the ideas of deep ecology may present Pākehā with a way of resolving some of the feelings of conflict that develop when the social contradictions associated with a deep consideration of land, place, identity are noticed:

Yes, I've been thinking about this and I agree with you. The disconnection from land is the root cause of all sorts of problems in Western culture. But, as soon as we start thinking in these terms then we have to face the terrible traumas and abuses of colonialism, capitalism. And then I get back to the Joanna Macy/ Deep Ecology approach, which is the most constructive way I've found, of coping with all the horrible emotional stuff that comes up (email communication from Alice to me, October 8th 2013).

Similarly, Karen reflects on her experiences of attending a Permaculture Hui and the ways in which this work connects her to her cosmological traditions:

The Permaculture Hui was mostly Pākehā and I was deeply appreciative of what they were reminding me of. We have to acknowledge our tribal, ancient past. Our reference for how we live was not always to Māori. We are reclaiming our story. We are constantly longing for what we have lost and our connection to the cosmos. We need to bridge the connection between this and our current day reality (meeting notes, September 2012).

Within the culture group of Pākehā, as within any group of people bundled and named as a particular culture, there is diversity. As Alice suggests, Pākehā can make assumptions that they are all the same, yet their values and ways of seeing can be very different (email communication, September 30th 2013). Seo and Creed (2002) suggest that the noticing of social contradiction is foundational to the possibility of reflection and new social interactions. However, the experiences of conflict associated with noticed social contradiction can also result in actions of resistance, including denial. Karen and Alice suggest the importance of providing Pākehā with a way to resolve feelings of conflict towards new ways of being human. The practices of deep ecology may enable Pākehā to work with noticed contradictions and the conflicts towards more fruitful ways of being.

An interconnected perspective is a view of the world that encourages slowness and the ability to ‘notice’ and reflect. Together with Karen and Alice I question in what ways do Pākehā encourage and resist an interconnected way of being? And if we do encourage an interconnected way of being, who are we to make such suggestions and encouragements to other Pākehā? However, if Pākehā are not encouraged in this direction, are they more likely to be versed in a way of being that is disconnected and of the dominant, exploitative, competitive order? Karen articulates the importance that she sees of Pākehā reclaiming their soulful, cosmologically connected practices.

I remember an event we had here - the celebration of the Winter Solstice and how this helped me remember and connected me to some of the traditions of my people. We had a big bonfire. These are the traditions that Pākehā bring to the Treaty partnership. And in these traditions is the universality of peoples - how many peoples have recognised the seasons and the rhythms of the universe. All of these experiences invoke the memory. I do not feel bereft of traditions that connect us, but often we (Pākehā) are described as being a culture that is bereft. We need to go back to the cultural spaces of where we are from. We have lost our memory (meeting notes, September 2012).

In this passage Karen suggests that Pākehā organise for, or retrieve, the interconnected cultural ways of our past. She suggests the development of a spiritual orientation and highlights how ritual and celebration, such as the Winter Solstice, can be part of this work of reclamation. Rituals of interconnection may support Pākehā to reclaim the marginalised institutions of Earth and ecology. However, as the following conversation indicates, Karen and I often feel bereft of traditions that connect us to a spiritual expression of life.

Anna: Sometimes I felt that the importance of connection and togetherness was lost in the garden [Te Ara Hou] - the ‘work’ was seen as the gardening and the production. I felt the pressure to get on with the job of production rather than to talk and plan together.

Karen: We are caught up in the machinery of the production of food. The spirituality of gardening has been lost. Like most things, our spirituality has been privatised. We have compartmentalised our lives, and we have compartmentalised gardening (meeting notes, September 2012).

While I search with Pākehā, including Karen and Alice, to find ways of interconnection within our own traditions, I also see, notice and am encouraged by the interconnecting traditions of Te Ao Māori. I see the practicing of whakapapa

as resonating with the traditions that I, together with Macy (2013), Berry (2013), Reason (2005), Capra (2002), Alice, Karen, Maria and others would like to reclaim, for the sake of universal flourishing. The tradition of whakapapa, as I have experienced, connects and defines people through relationship both to each other and to Earth. Typical, routinised habitual, behaviours, as Berger and Luckmann (1967) suggest, eventually develop into institutions or taken for granted operating norms. I consider how rituals support the habitualisation of certain behaviours and strengthen particular institutions. My struggle as a Pākehā is how to keep an interconnected way of being sustaining and present in my life when so much of our way of living has been colonised by a competitive, exploitative order.

Anna: I sometimes feel that it is not okay to talk about values, and that we have lost our language for some of these things. In my experience of being in the garden I have seen how my Māori friends have been able to use the language of values readily and easily and I appreciate this, and wish I could do this with as much ease. What are the colonising forces that have moved us from this?

Karen: I believe that we as Pākehā have been more severely colonised by the Western values. Pākehā are not the coloniser only. We are all being colonised by global forces. We have lost our spiritual language; we lost this to a rational, global market. As Pākehā, we are often depicted as the coloniser but we have lost our language too (meeting notes, September 2012).

Both Matua Pita (personal communication, July 2013) and Karen (meeting notes, September 2012) suggest that the practicing of an interconnected spiritual, cosmologically imbedded orientation requires leadership. Karen suggests that the leaders within both cultural groups can keep each other strong in this way of being human.

We have our Māori activists who keep the values strong, who call them out for Māori and keep Māori to them. And there are Pākehā who need to do the same. We can keep each other strong (meeting notes, September 2012).

I notice how the blessing of the land, a ritual that occurred in all three community gardens that I have been involved with, sowed the seed for potential Māori-Pākehā relations because the beginning was grounded in Te Ao Māori and in a spiritual and Earth-centred tradition. I consider the blessing as opening up space for the expression of various institutions other than those of dominant order.

At Chartwell Church, my knowing of Māori-Pākehā relations at Te Ara Hou encouraged me to invite the neighbouring Kohanga Reo to join with my church and develop a community garden together. The blessing of the land at Te Ara Hou was a meaningful ritual for Matua Pita and others. Hence I considered that a land blessing might be an important aspect of Chartwell Church beginning to work together with a Kohanga Reo. The following story describes the ways in which this ritual event challenged a predominantly Pākehā church to develop inter-cultural relationship.

I have had a lovely day planting pumpkins at my church with the Kohanga Reo neighbours... The meeting was for me and for my Pākehā Church community slightly unknown. We were scrambling around for hymn books, koha...it prompted me to ask one of my fellow parishioners if we have ever considered having a Kaumātua for the church to help us connect with the Māori whānau....So the idea of community garden and of a relationship over land encouraging conversation, reflection, thinking, about what it means to be Pākehā and how we build relationship with Māori. I noticed the questions that we [Pākehā] had about what was appropriate. I noticed how Kaumātua from the Kohanga took the time to explain Te Reo Māori. I felt again the ignorance of Pākehā to know about the Māori world, to know this culture as much as Māori must know ours. Who would think that the planting of some veges could be so profound, but it really can bring people together. How easy it would have been for the church to just plant some pumpkins and to think only of the food, the production, and to forget about the neighbours and to forget about the significance of land, of the people of the land – Tangata Whenua (field notes, November 2011).

From my experience in three community gardens I suggest that how relationships begin and then translate into ongoing bicultural relationships depends to a certain extent on the people involved, the ability of Pākehā to recognise Māori authority, and the ongoing participation and guidance of Kaumātua and Kuia who carry the wisdom of Te Ao Māori. I consider that the framing of biculturalism as equitable power in decision making. Jones and Creed (2011) highlight the positive potential of such power sharing within organisations.

One community gardener at the Te Whare garden reflected to me that the ‘land blessing’, which I was an active organiser of, was important for me and for the beliefs that I hold. However, while I was comfortable with the process of a ‘land blessing’ it was not necessarily something (at that time) that I considered to be of value to myself specifically, but something that I knew was important from a Te Ao Māori perspective. I valued and saw the significance of acknowledging

Tangata Whenua in work of ‘community gardening’ because the Māori way of living locally and sustainably with land was violently and unjustly decimated and colonised by Pākehā and our institutions. I saw the blessing of the land as a way of acknowledging Tangata Whenua, upholding Te Ao Māori, and also potentially sowing a seed for bicultural relationship. However, I consider how the blessing of land also encouraged my consciousness to, and ‘noticing’ of, the connections of the past with the present and the things we can’t see. As I reflect in the final chapter I am growing to understand the value of spiritual ritual in the acknowledgement of the layers of existence that are perhaps beyond words to explain (LaChapelle, 1995). I consider such rituals as important to the reclaiming of the marginalised institutions of interdependency and love.

The disintegration of the spirit in life and being pervades my Western, Pākehā culture. As I noted in Chapter 2, the idea of separate realms of existence was instilled in me as a child. The separateness of spirit is powerfully continued through some of the theology that exists in many churches today. I consider how separateness is conducive to the commoditisation of spirit, because when spirit is seen as separate it might be more easily packaged and sold as if something that can be acquired. I reflected with Matua Pita one day about the ways of ‘being Catholic’ and he laughed and suggested that he didn’t have to worry about that because he was Māori. I have noticed the integration of spirit in Te Ao Māori and contrast this with my Western propensity to compartmentalise spirit. In the community garden I noticed my inability to integrate spirit and also the way that Pākehā can default to Māori in leading spiritually integrated ways of being human. This is reflected in the following story:

We had a day of planting at Te Ara Hou. I brought along some fruit and some other food. Matua Pine said a blessing for us before we began. The Pākehā women gathered there, including myself, were chit chatting and then went to disband to begin gardening. Matua Pine then said that before we gardened we might have karakia [prayer/chant]. So we did and he blessed and honoured the whenua of the Mangaonua. We noticed the wind stir and create around us (field notes, October 2009).

I remember my desire to begin our gardening sessions with karakia but the concern that I had of imposing a spiritual way on others. However, I consider how a lack of integrated spiritual practice is also an imposition of ‘a way’. Together with spiritual ecologists (see Vaughan-Lee, 2013), I reflect on the possibilities of

spiritual practice and ritual in the transformation of dominant order towards greater interconnection and acknowledgement of interdependencies.

Community gardening can provide a space for Māori and Pākehā to come together. I consider how community gardens are potentially a unique space for the expression of Māori authority in an intercultural setting that is perhaps different to Māori authority within Pākehā dominated institutions because it may, as Huygens (2006) advocates, be constituted in any way that Māori may chose. In my consciousness to ‘listening’ to Matua Pita and ‘not dominating’ I have experienced the privilege of ‘noticing’ his authority in terms of an interconnected world view and the integration of spirit in life. Māori-Pākehā relationship in places where Māori authority is developed in ways determined by Māori, has positive implications for Pākehā who may in this context learn of an interconnected, spiritual way of seeing and being. My research observation suggests that integrating spiritual practice in day to day life and in community gardening enables an interconnected worldview which in turn informs a relational, interconnected, interdependent way of being human. The challenge is finding ways to sustain this perspective and way of being.

The practices of rituals such as ‘land blessing’ and karakia highlight the interconnections of various realms of existence that may be beyond words to explain (La Chappelle, 1995). They are also rituals that can bring Māori and Pākehā together in ways that honour the standing and authority of Tangata Whenua. They are rituals that are potentially conducive to the revitalisation of marginalised institutions of interconnection. The reintegration of spirit into Pākehā ways of being may support a more contemplative, interconnected Pākehā way of being human. When Pākehā are conscientised to the past and more aware of interconnected life they may become more effective allies in work that seeks the transformation of a dominant competitive order.

8.7 Decolonised community gardening and life

In this chapter I have highlighted the importance of knowing land, self and others through local stories told by the oppressed and interconnected relationship for the noticing of social contradictions and the possibility of conscientised action. Community gardens, much like any space, can be colonised spaces. They can be places where the valuing of dominant order prevails. The telling of local history

from the perspective of the locally oppressed is a powerful way to increase the consciousness of the privileged to both the past and current processes of colonisation.

When normality is implied by dominant group peoples, their way of being and the ‘master narrative’ or dominant story is, as Came and Humphries (2014) maintain, likely to be in sway. Matua Pita has suggested to me that without whakapapa, the community garden at Te Ara Hou would be ‘just a garden’ (personal communication, July 2013). When an entity is described as ‘just being something’, or an activity is described as ‘just doing something’, separateness, disconnection and neutrality are implied, and a dominant group orientation or worldview is conveyed. All human actions and co-creations are connected to values and to particular ways of seeing the world and to particular ways of being human. A garden that ‘just is’ is likely to be a garden of dominant group persuasion where the institutions of interdependency and love remains marginalised. The telling of local stories has been part of all the gardens that I have been involved in. However, at Te Ara Hou the initial practicing of whakapapa and local story telling was further conscientised through the building of the Pātaka. The Pātaka, through its very structure, calls the past to attention thereby supporting a Te Ao Māori perspective and way of being. The Pātaka builds whakapapa and Te Ao Māori into the landscape. The Pātaka is a unique and creative way reminding us (Pākehā, Māori and all people) of the past while practically and spiritually contributing to the present.

Through the questioning of identity and the premising of relationship, whakapapa strips back and unravels dominant Pākehā ‘common sense normality’. It demands the identity of people and ideas, and their definition in the context of relationship. Whakapapa questions the legitimacy of ideas in terms of how they connect to the stories of the past, to colonisation, and to the possibility of the future. As Bargh and Otter (2009) suggest, land is never a blank slate, and the consideration of ‘whakapapa’ is essential before any ‘progressive space’ of local economy or local food can be promoted.

Actions or entities that are promoted by dominant group as ‘normal’, benign or neutral are endowed with values aligned to their way of seeing the world. The institutional logics of globalised capitalism with its host of normalised values and

actions are likely to be present. To develop a community garden as if it were separate from the past and the cosmos suggests a relatively disconnected way of being human. I 'notice' the relatively mechanistic, disconnected way in which I have approached gardening and myriad actions in my life. When I see the world through the lens of 'whakapapa', my sense of self, others and life broadens and I am encouraged towards a more contemplative, reflective disposition. This disposition is more conducive to noticing and opens up the possibility of actions that may reclaim the marginalised institutions of Earth, ecology and love. Through a developed valuing of whakapapa, together with the ideas of deep ecology (see Maughan & Reason, 2001) and interconnection (see Capra, 2002), I consider the ways in which I might develop a greater sense of interconnection in my life. At times, together with others, I am struck by the seeming impracticality of this possibility in an increasingly scheduled world.

Anna: I wonder whether our children have a deep sense of their dependency on others and Earth. I'm not sure that we do very many things that encourage this understanding.

Tim: There are many layers now in modern life that that connection has been lost and I'm not sure how we get it back (personal communication, November 2013).

I 'notice' the pervasiveness of ideas that suggest the practice of reflection as indulgence. Yet I resist these ideas because I see the immense practicality of a more interconnected perspective for the protection of life and for the promotion of sustainable relationship. I *now* see how my reclaiming of an interconnected perspective might enable my resistance to the dominance of the logics, norms and values of globalised capitalism.

For Pākehā or dominant group peoples, community gardens and the local food movement are, as Guthman (2008) suggests, endowed with the Master narrative of 'bringing good food to others'. Reflecting on her work with relatively privileged university students who wish to 'bring the good food to others' Guthman (2008) highlights the importance of education that brings a structural analysis and enables people to see how oppression and privilege are created. The dominant narrative of charity, where those who have more give to those who have less, is pervasive within local food activism. Giving food to the local foodbank was one of the primary goals of the Te Ara Hou garden. Within the discourse of charity, the more privileged serve the least privileged with little regard for how they came to be, and

continue to be, privileged. Often, privilege is understood to be someone's reward for their skill, ingenuity, and entrepreneurship.

Within the dominant narrative, privilege, poverty and inequality are accepted as an inevitable part of life. The practicing of whakapapa upsets this narrative and encourages a structural, relational analysis of the present. The privileged, rather than simply feeling 'good' about their charity and apparently earned or deserved positioning, are, I suggest, through the practice of whakapapa called to reflect on the making of their privilege and on their relationship to the oppression upon which their privilege rests. Came and Humphries (2014) suggest that such counter-narratives "draw on ancient notions with a pull to the sacred" (p.5). While the institutional logics of 'The Corporation' (globalised capitalism) in the context of a community garden might consider land to be a 'blank slate', ready for development, with an inconsequential past, the counter narrative would suggest an alternative perspective. The practicing of whakapapa in the context of a community garden appears to enable the counter narrative of the sacred and spiritual to be heard and the possibility that the marginalised institution of Earth and interconnection are reclaimed.

When contradictions and conflicts are noticed the possibilities for action are broadened. The politics of the possible are evoked. A reflective disposition is conducive to the possibility of noticing. The stories of the land in Aotearoa New Zealand are laden with contradictions and conflicts that are both traumatic and challenging. However, by 'noticing' and acknowledging them, deeper conversations and new possibilities for action are possible. In the context of Aotearoa New Zealand, the possibility that the feelings of conflict and contradiction amongst Pākehā will lead to new actions is enhanced through Māori-Pākehā relationship. Rituals of interconnection may enable Pākehā to process their feelings towards new ways of being Pākehā. Ongoing Pākehā domination indicates the denial of social contradiction and suppression of conflict, whereas the achievement of equity in decision making and the recognition of Māori authority suggest developing Pākehā consciousness.

The journey of conscientisation is full of possibility including the reclamation of the marginalised institutions of Earth, ecology, interdependency and love. The habitualised actions of our lives are rarely noticed. For those interested in the

reclamation of the institutions of Earth and interconnection, considering the practices and rituals that we engage in to revitalise these institutions may be worthwhile. Whakapapa is a ritual that enlivens a sense of interconnection which in turn encourages contemplative thought, the possibility of more noticing and the possibility of new action. It is a practice that conscientises connection and as such has some resonance with the practices of deep ecology developed by Maughan & Reason (2001) and Macy and Johnstone (2009).

As a member of dominant group my perpetuation of the dominant institutional logics of 'The Corporation' is a possibility of my privilege. My engagement in reflection is important to my ability to 'notice' my propensity to oppress and the values that I manifest in the actions of my day to day life. My 'noticing' of institutional contradiction is made more possible when I engage in relationship with people who know the stories and experiences of oppression more than me. I acknowledge the work of Māori in holding Pākehā accountable to decolonisation and I consider my responsibility as a Pākehā to do this work. The conscientisation of the privileged and the oppressor is important to the possibility that ongoing domination will be curtailed. Through the rituals of interconnection oppressive ways of being may be 'noticed' and marginalised institutions reclaimed.

Chapter 9: The unnoticed order (Theme 2)

Inspired by Seo and Creed (2002) towards a reflective, critical and noticing theoretical orientation, I have developed my awareness of the indicators and manifestations of dominant order in community gardening and my life. I begin this chapter by highlighting my noticing of the dominance of the valuing of pragmatic concern and action (9.1). I consider the dominance of this valuing and way of being as connected to the organising goal of economic growth and ‘productivity’ as measured by the exchange of goods and services in the marketplace (see Chapter 3). A dominating concern for commodity production, powerfully orchestrated through the operation of globalised corporations (as expressed in the work of Deetz, 1992; Korten, 2006; and Shiva, 2008; 2010), promotes the valuing of efficiency and pragmatism. The efficient production of a product, for example, is suggested as part of ensuring a level of competitiveness with other producers and an apparent secure footing in the capitalist game. I notice that the valuing of efficiency permeates all aspects of my life, manifesting also in the action of community gardening. In this chapter I highlight how the ‘normalised’ valuing of the dominant order can deflect time from talking together about how decisions are made and about the various actions that may be given priority (9.2). I highlight how the transactional relationships of a dominant order wind their way into my life and into the work of a community garden. Noticing dominant order encourages my reflection and openness to other ways of being human (9.3).

9.1 Beware the pragmatist

Ideas and values of efficiency and pragmatism often expressed as ‘getting stuck in’ or ‘just getting on with it’ have permeated my community gardening experience as they do my life. These values, along with competitive self-interest, are more likely to be dominant when humanity and Earth are organised competitively, according to the dominant institutional logics of ‘The Corporation’, for an expanding production of commodities. Competition between producers promotes a concern for efficiency in the production of commodities, as only through efficiency will producers remain competitive. The dominant thinking suggests that those who are inefficient are uncompetitive and are at risk of being marginalised. Neoclassical economists suggest that for the sake of economic growth,

pragmatism, efficiency and ‘getting on with’ the work of production are to be prioritised. I notice the likelihood that I will *not* notice these dominating values in my thought, but when I do notice them I see how they can upset my attempts to live more generously and presently. For example, while philosophising or ‘talking deeply’ in the context of a task orientated environment, I sometimes feel fearful that others may perceive my desire to talk more as a waste of time, perhaps even as laziness on my part. Noticing the possible valuing of efficiency in my life enables me to reflect and consider the way that I am.

The pervasiveness of a particular type of efficiency and pragmatism was apparent in both the Te Whare and Te Ara Hou gardens. In this chapter I reflect on the dominance of this valuing as a hallmark of dominant order(ing) and my Pākehā culture. Deetz (1992) suggests that instrumentality, a value akin to efficiency and pragmatism pervasive in the operations of corporations, is a somewhat ‘normalised’ notion that potentially limits the opportunity for dialogue, reflection and diversity in decision making. At times, as the following stories illustrate, I have observed how the valuing of pragmatism and efficiency conflicted with the valuing of process, talking together and relationship.

Story 1: One day at the Te Whare garden, a day primarily dedicated to the building of some garden beds, some community gardeners, including me, were talking with an elderly community member about the garden. The majority of the gardeners had, after a short tea break, returned to the task of clearing the ground for the building of garden beds. I noticed that the elderly community member, who had not long arrived, would, if we all returned to the task of building, be standing alone. From my perspective talking with the neighbour was not only hospitable, but given the woman’s long connection with the local community, talking with her was also potentially important and valuable to the building of neighbourhood connections. For me, talking with her represented my valuing of gardening ‘with community’, and my respect for her as elderly member of the community with potentially much wisdom to share with us. However, our talking caused another community gardener to become angry as from her perspective our talking was something that ‘we’ did not have time for (story developed from field notes, October 2009).

Story 2: The community garden at Te Ara Hou was originally facilitated by a committee of mostly Pākehā participants. To begin the process of the garden at Te Ara Hou a pizza lunch was organised and the village social services and residents were invited to discuss the community garden. From this early discussion a voluntary committee was formed and met monthly to discuss various aspects of the garden. The members of the committee were mostly Pākehā.

Initially the meeting discussions focused on the history of the land and telling stories of the land at Te Ara Hou (see Chapter 8). However, once the stories had been told and the land blessed the committee expressed a desire to meet less and garden more. The February meeting minutes concluded with a comment that the next meeting would be ‘in the garden as we garden’ (story developed from community garden meeting minutes, August 2009-February 2010).

As a member of the Te Ara Hou community garden committee I remember feeling unsure about the decision to ‘make decisions while we gardened’ as contrasted with dedicating time to decision making. I was concerned for example as to how the historical storytelling and attention to spirit might be incorporated into the life of the garden. These were aspects of the community garden work that I understood to be valued by those involved. Part of the discussion during the August 2009 committee meeting had related to processes that could incorporate the valuing of spirit and history in the garden. While ‘making decisions while we gardened’ may have seemed like a good idea, the practical needs of the garden appeared to dominate our conversations and actions when we met in the garden, lessening the opportunity to talk more fully about the process of our gardening, including how decisions would be made. Similarly, the concern to ‘get on and build the garden beds’ in Story 1, marginalised a potentially important process of talking and connecting with an older member of the community.

I notice how spending less time talking about our commitments to various processes may have marginalised some ways of being in both the Te Whare and Te Ara Hou gardens. For example, while the first two community garden sessions at Te Ara Hou began with karakia this process was not maintained. At Te Whare, beginning our gardening sessions with spiritual practice was not discussed thereby enabling the dominance of non-spiritual practice. Mikarere (2011, as cited in Spelman, 2013) describes a perspective of karakia as dialogue between relatives. In this way, karakia, as with many practices and ways of Te Ao Māori, highlights and draws into consciousness the interconnections of life. Without karakia before gardening our consciousness to interconnection was perhaps more limited. I was not aware of any other process that enabled our reflection on the interconnections and spirit of our gardening together. At Te Ara Hou and at Te Whare the considerations of the group involved appeared to move from open and *thought full* (thoughtful) to mostly practical, concerned primarily with the functions of gardening and the need for a ‘workforce’ or people to do ‘the work’. Without

dedicated thought and reflection together, the not ‘normalised’ ways of being, such as attention to interconnection and spirit are more easily sidelined.

Discussing Māori development, Goodall (2013) refers to the ‘seduction of pragmatism’ and questions the emulation of the ‘dominant models of our time’ (p. 161) that has become so familiar:

If Māori merely mimic the dominant models of our time, won’t they reap exactly the same unsatisfactory harvest for their communities? Won’t they contribute to ever-lengthening dole queues, as labour continues to be displaced by financial capital...Won’t the future of their descendants, become more captive to the decisions of remote policy-makers, central bankers and international agreements negotiated without their input? Won’t they be exacerbating climate change, the irreversible degradation of natural ecosystems...Won’t they themselves be fuelling the very inequality that is considered by many to be directly responsible for a litany of Māori misery...(p. 161).

Together with Goodall (2013) I question the dominance of pragmatism, the dominance of a concern for production above all else, and the dominance of an order that rewards some at the expense of others. The workings and ways of a community garden may seem trivial compared to the conversations of Māori development, yet the wisdom of questioning ‘normalised’ ways of doing things that potentially sideline other considerations is important in both contexts. If people are concerned with generating universal flourishing, why would they persist with a way of being that, while apparently materially or commercially productive, does not deliver this outcome or ensure the life of future generations (Korten, 2006; Shiva, 2008; McKibben, 2010)? If people do not spend time talking and reflecting about their actions, the values of their actions, and their ways of being and doing, it is perhaps more likely that the ways of the dominant competitive order will permeate how things are done.

9.2 Decision making and conflict

Story 1 (above) highlights the conflict that can arise when people have different perspectives, priorities and motivations. The perspective that there wasn’t time for talking with members of the community while we developed the garden conflicted with my desired way of being and doing. Similarly, my action of ‘talking’ conflicted with the perspective of others regarding the practical work required at a particular time. Such conflicts are likely, Ho-won (2008) suggests, when people spend little time getting to know each other and talking together about their values

and motivations, how to do things, when to do things and why doing some things might matter in the pursuit of particular goals.

Our perceptions of values are perhaps the most basic elements in the motivations behind social conflict (Ho-won, 2008, p. 9).

The embedded politics and values involved in community gardens are not necessarily explicit (Baker, 2004) and as I have observed, they are also not readily discussed. However, as Baker (2004) suggests, the conflicts that tend to arise in community gardening “render visible the politics of everyday life” (p. 307). Regardless of whether people who community garden together want to talk about their perspectives, their ideas and values (both differing and similar) will manifest in the decision-making, conflict and relationships involved in the actions of community gardening.

The ways in which decisions are made in community gardens affects what is achieved through them and the ways of being human that are prioritised. In story 2 (above) a decision making process favouring ‘majority rule’ and a particular form of democracy is apparent. With the majority in favour of ‘not continuing to meet’, the decision-making proceeded quickly as if ‘normal’. The easy acceptance that the committee gave to the ‘majority decision’ is perhaps indicative of the dominance and ‘normalcy’ of this way of making decisions. The assumption appeared to be that the majority must be right and therefore their perspective must hold sway. The dominant politics of ‘everyday life’ are supported in this approach to decision making, particularly when there is a dominance of Pākehā or dominant group people at the decision making table. Story 3 (below) highlights how ‘numbers game’ democracy affects the opportunity for the voicing of a perspective counter to the hegemonic logic and politics of the prevailing order.

Story 3: Te Ara Hou Village is home to a number of social service agencies, and in 2009 this included a service called Te Hurihanga. Te Hurihanga was a place for young men who had offended to come and develop their identity and sense of belonging in Te Ao Māori. The opening of this facility in the suburb of Hillcrest was met with animosity and anger by some local residents who suggested that a residential suburb was not an appropriate location for what they viewed to be a ‘corrections facility’. In early 2010 it was announced that the facility would be closed. The young men from Te Hurihanga had been involved in the establishment of the community garden. Led by Matua Pita, they had participated in the blessing of the land and in the planting of the garden. I saw an opportunity for some advocacy

from the community garden in support of Te Hurihanga and the young men. I inquired with Karen about the possibility of the young men participating in the harvest and promoting this story to the local media, highlighting the positive contribution of the service, staff and residents to the community of Te Ara Hou. However, when I introduced this idea to the garden committee I was met with some resistance. The perspective of the majority appeared to be that the garden was not a political space; rather it was 'just a garden' and a relatively neutral activity (story developed from field notes and email communications, February 2010).

In this story I am attempting to engage the garden in making an obvious political statement or position. This was perhaps an unusual attempt given that the politics of community gardening are, as Baker (2004) suggests, most commonly unobvious or at least not deliberately articulated. For some, community gardening might provide a space of apparent relative political neutrality. Many people may engage in community gardening to grow some vegetables for themselves and for others and this may seem as if it is an apolitical activity. Yet, as I will highlight, and as Deetz (1992) suggests, there are politics involved with this activity, just as there are with all human activities within everyday life. Deetz (1992) suggests that the dominance of a particular institutional logic limits our noticing of politics and hence the opportunities for political contestation. His suggestion is that the logics of capitalism and corporations colonise the institutions of life, such as family and community, making the political contestation of values and ways of being and doing less likely.

In choosing garden in community, people engage in relationship with land that while owned in some way, whether by state, church or philanthropist, is shared. Community gardens generally produce food in communal or collaborative ways that depend less on market based transactions than does the local supermarket. To some extent, this form of gardening has the potential to bring into critical scrutiny the institutional logic of 'The Corporation'. Its part in the provision of food is contested. Food grown in community gardens is generally not commoditised. The relationships and politics within the work of community gardening are potentially different to those of the 'status quo' and the 'normal' day to day activities of transactions and tradable food commodities. The myriad decisions regarding food, how it is produced and how is distributed are reclaimed in a community garden. The logics of efficiency and distribution based on market supplies and demand are not necessarily dominant and instead the logics are open for discussion and

contestation. Karen highlights her noticing of the promotion of human action or space as politically neutral:

I definitely share your view that all space is political, held either intentionally or with a kind of passive aggression (often described as 'neutral') or resistance. Even space engaged as sanctuary holds power, the power to revitalise, refresh, restore (email communication from Karen to me, February 18th, 2010).

For some people the politics of community gardens are more obvious and articulated. I remember one community gardener saying to me that

...the government doesn't want you to do this, you know...they want you to go to the shop and pay taxes (quote recorded in field notes, February 2013).

I remember how this comment struck me, as very few people had shared the politics that they saw in the action of community gardening. The politics of community gardening, while typically unarticulated, are evidenced however, in the relationships, actions and processes that are given priority or dominance. The politics and values that generate actions supportive of the 'status quo' are perhaps the most silent and least noticed. This possibility suggests the importance of developing ways of 'noticing' and communicating the values that underpin all human action. Discussing the political basis and values of human action may enable more reflective decision making and increase the possibility of new social interactions and social change.

I suggest that the extent to which conflict arises in a community garden is perhaps reflective of the extent to which the people involved [choose to] notice and discuss values and difference in decision making. Recognising difference and negotiating values is perhaps more problematic when people make assumptions about each other's values and/or give probable or noticed differences little regard. A lack of attention to 'noticing' and to discussion about difference may suggest the working of an assumed normality. As Alice observes, when Pākehā gather together to undertake a joint action like community gardening there is perhaps a tendency to assume a similar perspective or understanding about the action, such that Pākehā are:

... all on the same page - and it's very very difficult to get people to recognise that we are all coming from different places actually, even if we may look superficially similar...we [Pākehā] really don't know how to cope if we have to face difference, so we try to avoid it at all costs (email communication from Alice to me, September 30th 2013).

The conflict that arose at Te Whare [see Story 1] suggests the levels of diversity that exists beneath the surface of apparent cultural sameness. The values and institutional norms that people within any particular cultural group may give priority to are likely to vary, particularly when a sense of the significance of culture or cultural norms are limited. As Black (2010) contends, as Pākehā we do not necessarily notice our culture or ways of being and describing ourselves as cultural is a relatively uncommon experience for us. Alice notes that difference in a multicultural garden is more obvious and recognised, thus making assumptions of ‘normality’ less likely.

They [people in a multicultural community garden] can't assume anything, take anything for granted - and if they did, they would get into trouble. There is no ‘invisible hegemony’ as happens with Pākehā New Zealanders. It's usually Pākehā who don't want to spend time talking, right? (email communication from Alice to me, September 30th 2013).

From my experience in community gardening, an inability to firstly ‘notice’ and then talk about difference appears to make conflict more likely. If conflict does occur in the context of unnoticed or disregarded difference, such conflict may potentially result in dissension and relationship breakdown. My experience suggests that conflict in a community may arise from the recognition of contradictions within the institutional logics that are generally taken for granted, or between the expressed values and observable actions (Seo & Creed, 2002). If conflict is understood in such a way and an opportunity to constructively explore those contradictions provided then the opportunity for resolution and peace may be greater. However, I question the probability of Seo and Creed’s (2002) suggestion that noticed conflict can encourage reflection and resolution in the form of new social interactions if the people wielding contradictory logics do not engage in dialogue about their conflict. While we attempted to resolve conflict in the Te Whare garden through conversation, the conflicts remained and the practical and pragmatic actions of gardening dominated attention. Historical records, and my experience of conflict in a community garden and my life, suggest the likelihood of unresolved conflict and the continued dominance of one institution over another. Without opportunities to discuss values and without processes to resolve conflict in community gardens and in life, the possibility of the generation of new social interactions and positive outcomes appears limited.

Together with Alice, I suggest that the devaluing of talking together about values and the ways that people believe things should happen may not only create conflict, but may also be conducive to the dominance of Pākehā ‘normalised’ ways of doing things. As Alice writes:

I think it's really hard for most Western European people to understand that the way we ‘normally’ do things is not universally the best way (email communication from Alice to me, 30th September 2013).

The dominant valuing of pragmatism, articulated as ‘getting stuck in’ and ‘getting on with it’, enables the dominance of a ‘normalised’ efficiency in human action. Assumptions of normality give little regard to how and why people might do things, and what it is that people might actually get stuck into! Along with Alice, and Wheatley (2002), Macy and Brown (1998), I suggest that talking together or ‘turning to one another’ about who we are and how we might ‘community garden’ and live our lives is one of the vital aspects of potentially flourishing community gardening and relationship.

Together with Dey (2013) and Deetz (2010) I suggest that the ‘majority vote’ or ‘majority perspective’ process represents a relatively colonised view of democracy that can facilitate the continued dominance of the ‘status quo’ and the dominance of the valuing of efficiency, pragmatism, production, and perceived neutrality. Numbers game democracy marginalises those who have a numerical minority. The system of majority rules democracy, in nations as in community gardens, enables the prevailing logic and hegemony of dominant thought and opinion.

Deetz (2010) and Dey (2013) suggest an enactment of democracy that enables and values the equitable expression of diverse perspectives, or as Spelman (2013) suggests, worldviews. Towards this realisation of democracy, Deetz (2010) advocates an awareness of the chorus of dominant and prevailing ideas, along with commitment to what he calls robust democracy, where conflict is acknowledged, negotiated and renegotiated. Towards the realisation of this ideal, a commitment to developing the skills of Socratic dialogue may be useful (see Chapter 5). In the context of Aotearoa New Zealand, where the worldview of Māori is often marginalised, the preconditions of robust democracy would need to include, as Spelman (2013) suggests, a relationships approach along with a

developed ‘worldview analysis’. Towards a developed ‘worldview analysis’ Spelman (2013) describes some of the elements of a ‘Western worldview’ and a ‘Te Ao Māori worldview’ suggesting that an understanding of worldview perspectives is important “in order to participate in dialogue on issues that involve significant worldview difference” (p. 53). The organisation of people with land for their sustenance, the field of my research, is certainly an issue that involves significant worldview difference. Attention to the processes of decision making, including developed understandings of various worldviews, the premising of relationship and a valuing of ‘Socratic dialogue’ appear important if indeed any action, including community gardening, is to enable the transformation of a dominant ordering.

Community gardens, perhaps like any community action or development, can be colonised and colonising spaces. Without a worldview analysis and attention to the equitable representation of diverse worldviews, then the most ‘normalised’ ways will dominate how things are done. Guthman (2008) highlights the potentially inadvertent creation of ‘white spaces’ in the American community food movement due to the dominant participation of white people. To prevent racial dominance and hegemony Guthman (2008) and Slocum (2006) advocate increased attention to issues of race in the development of community food projects. However, Slocum’s (2006) description of her noticing of racism and the resistance that she encounters when she attempts to highlight and discuss the issues leaves me feeling unsure of how attention to issues of privilege, race and dominance may be achieved and how this noticing may result in conscientised action and the creation of a more just local food movement. Similarly, while Guthman (2008) advocates a different sensibility for privileged people in their engagement in local food, I am unsure as to what exactly this sensibility is. In the context of Aotearoa New Zealand, I turn my attention to the covenantal principles of Te Tiriti O Waitangi and the possibilities of this for preventing Pākehā hegemony in organisations including community gardens.

The prevention of Pākehā dominance requires, as Black (2010) suggests, Pākehā to increase their attentiveness to the dominant normalised ways of their culture. As I reflect in Chapter 8, through ‘noticing’ their cultural ways including the values of dominant order, Pākehā may be more able to resist the dominance of this valuing and be more ‘noticing’ of the aspirations and institutions of Te Ao Māori. I

consider how the Te Tiriti O Waitangi provides a framework for equitable power sharing and through this the opportunity for the prevention of the dominance of a Pākehā worldview and way of being. Jones and Creed's (2011) description of the development of biculturalism in some organisations in New Zealand is hopeful. Te Tiriti O Waitangi presents an opportunity for the prevention of racism and the cultural dominance associated with dominant order. I consider Te Tiriti O Waitangi as a framework for the prevention of Pākehā cultural hegemony and dominant order in community gardens.

At Te Ara Hou Matua Pita's guidance and leadership did ensure that the community garden gives expression to Te Ao Māori, whakapapa and identity. Bicultural relationship did not develop as part of the Te Whare garden. The dominance of Pākehā in the Hamilton Organic Gardeners may relate to this but perhaps more crucial was the need for Kaumātua leadership, support and guidance. Māori-Pākehā relationships continue to develop between Chartwell Church and the Kohanga Reo. As Spelman (2013) attests, through a premising of relationship and an analysis of differing worldviews "it is possible to include Tangata Whenua and Tangata Tiriti worldview perspectives in public discourses [and action] in ways that preserve the integrity of both parties" (p. 3). I suggest that bicultural relationship brings attention to differing worldviews (see Chapter 8) and thereby interrupts, with the potential to transform dominant order that is associated with a Pākehā way of being human.

9.3 Exclusion and transaction

People colonised by the prevailing dominant order are well versed in the boundaries of private ownership and the exclusion that such ownership promotes (see Chapter 7). I notice how my conceptions of ownership connect to my sense of responsibility.

Story 4: In early 2012, Te Kohao Health was welcomed to join the community garden of Te Ara Hou. In this welcome, I saw the responsibility of co-ordination being transferred to Te Kohao Health. I remember feeling a sense of relief, as the competing demands of my work at Poverty Action Waikato, the work of 'writing a PhD' and the work of family overwhelmed me at times. However, alongside this relief I also remember feeling unsure and uncertain as to my future role in the garden. Did the welcoming of Te Kohao Health mean that I was to walk away to provide space for the garden to flourish in ways determined by others, or should I stay and support the garden to flourish as long as I did not impose 'my way'? In talking with a

fellow Pākehā community gardener his perspective was that we (he and I) and those people 'outside' Te Kohao Health were no longer part of the garden (story developed from field notes, March 2012).

Reflecting on this story, I consider Guthman's (2008) suggestion of the need for the privileged to develop a different sensibility in their engagement with projects of local food which may involve "those who wish to convert, to listen, watch, and sometimes even stay away instead" (p.444). I also consider how the ideas of dominant order, of 'yours' and 'mine', and of fixed and certain ownership are represented. 'Who is welcome' and 'who is not welcome' may be questions that connect to my conception of not only ownership but also responsibility. Ideas of family responsibility are used to justify capital accumulation and ownership in my life (see Chapter 7). I compare the idea of family to the concept of whānau, promoted by the Māori Kaumātua that I have come to know. Whānau encapsulates a way of being including the Māori values of manaakitanga (hospitality) and aroha (love). When I consider family as a way of being, rather than a bounded entity, I think of values such as care, concern and responsibility for each other. Being family in a community garden encourages me to question 'how I am' and 'how to be welcoming' rather than 'who is welcome'. I notice how the dominant ideas of ownership and capital accumulation restrict my mind to the concerns of the dominant order, limiting my attention to the ways that I am. I consider that attention to values, process and context may be the kinds of sensibilities required of the privileged in the projects of local food.

My conceptions of relationships of exchange also connect to the dominance of market based organisation in my life.

Story 5: Kaye and I put considerable time and energy into the community garden [Te Ara Hou]. The practical tasks of the garden overwhelmed us at times and we often felt like we needed more support to keep on top of the weeds and to care for the plants. On a few occasions we observed people helping themselves to the produce in the garden without communicating with us and without offering the practical gardening support that we felt we needed. We felt frustrated (story developed from field notes 2010-2012).

Story 6: I had been talking with a friend who worked with a group of young men in the local community [Te Whare]. I asked my friend what the young men liked to eat. My thinking was that the young men might offer practical support to the garden if the garden provided them with food. However, while my friend made suggestions regarding the food that they might like, she did not consider that the boys would then give back to the garden. This

perplexed me and my conception of exchange (story developed from personal memory and field notes March 2010).

The feelings of frustration and confusion that the two stories promoted in me encouraged my reflection on 'relationships of exchange'. Exchanges in markets, including labour markets, are the dominant relationships of exchange in my life. These exchange relationships are usually direct and the relationships involved are usually short-term and fleeting. In both the stories I notice my expectation of a direct, transactional exchange and therefore the pervasiveness of the dominant order in my thought processes. In story 5, the lack of a direct transaction frustrated me, yet I knew little of the contributions being made by these people or the capacity that they had to give. In both stories I notice how I assumed that my giving gave me some say in how the food produced from my work together with others would be shared. In my mind, to be entitled to a share in the food required contribution, unless of course the food was given as charity. Kaye's and my thinking was that if someone had the capacity and capability to harvest, then they also had the capacity to garden (weeding always needed doing!) at least to some extent. Yet, as I articulate in Chapter 1, my freedom to give to community gardening is enabled through my privilege which in turn has been afforded to me through the workings of an order that marginalises some and creates inequality. Many others cannot give as much time and money to projects of community gardens as my privilege affords me to. My expectation of direct transaction is a 'free market' based expectation that disregards the way in which inequality marginalises many from participating in the ways that my privilege affords me to. However, the feelings of confusion and frustration experienced by Kaye and myself suggest that talking about the ways of our exchanges may be worthwhile. Kaye's eventual decision to no longer participate in the community garden at Te Ara Hou related to these feelings of frustration and being overwhelmed with the practical tasks of gardening. Talking about relationships of exchange in a community garden and in life might promote understanding of alternative concepts and also perhaps prevent the practical tasks of gardening becoming too burdensome for some.

In my frustration (story 5) and confusion (story 6) I was invited to consider exchange relationships and giving in a much more fluid way than the transactional and immediate exchanges of the dominant order. The commodification of life has

altered the way in which people think about exchange relationships. I notice how I have come to think about transactional exchanges rather than relational exchanges or exchanges that are indirect, reciprocal, long-lasting and fluid. I consider how the sense of trust that I have in the reciprocity of relationship has been eroded through a dominance of transactional relationship in my life. Without relationship and trust, perhaps exchanges are necessarily more urgent, immediate and transactional. This ‘noticing’ encourages me to work towards a network of relationships that enables my trust in the processes of ‘give and take’ and the valuing of reciprocity.

McCormack (2012) suggests that within the neoliberal context ‘common ownership’ is either converted to private property or, when recognised, is ‘stripped of the social dimensions which make this type of ownership meaningful’ (p. 283). Mead (2003) describes the nature of giving in Māori society and draws attention to the complicated and *thought full* practices of traditional gift exchange. Gift exchange in traditional Māori society included not only ensuring that the exchange partner is satisfied and the relationship is enhanced, but also the consideration of long-term relationships and social, economic and political dimensions (Mead, 2003). Negotiation by haggling was not regarded as ‘good grace’ or as tika (correct). Once activated, gift exchange came under the rules of tapu (sacred), with an expectation of good faith among the parties that each will act according to the tikanga (custom) of gift giving. This meant that a relationship was established and that the relationship needed to be nurtured and protected. Failure to reciprocate in a transaction was regarded as a breach of tapu and of good faith (Mead, 2003). Goodall (2013) posits that Māori frameworks and values, including reciprocity, may enable a transition from unsustainable trade and exchange that seeks perpetual growth to one that prioritises sufficiency.

The traditional gift economy, with its wide, unconditional distribution of seasonal bounty and the associated, reciprocal obligations to pay it forward, might again have its place (Goodall, 2013, p. 162).

These ideas of reciprocity and sharing have resonance with the steady state economy as advocated by Daly (1974) and Murtaza (2011) where the contradiction between economic rationality and wisdom including ‘concern for others’ including Earth is considered. When trade and exchange is embedded in relationships of ‘good faith’ a sense of trust, as Mead (2003) alludes, is enabled. This trust may, as Goodall (2013) implies, prevent the insecurity that perpetuates

a competitive dominant order that I observe in my life as perpetuating my concern for ‘direct transactional exchange’ and the accumulation of capital for my own protection.

9.4 Towards a relational, value based, way of being human

In this chapter I have highlighted the vulnerability of an interconnected way of being human. In my experience of community gardening I have ‘noticed’ the marginalisation of relational, interconnected value-based processes, inclusive decision making, shared ownership and reciprocity. These ideas are continuously colonised by the pervasiveness of the dominant order [The Corporation] which values pragmatism, majority rule, private ownership and transactional relationship. The values of dominant group are ‘normalised’ in the day to day interaction and ways of being human.

I ‘notice’ my contribution to dominant group ways of being human in many ways, including through i) my prioritisation of pragmatic action, ii) my lack of attention to being relational and iii) the individualised ways that I conceive of ownership and responsibility. My inability to ‘notice’ ways of being in a timely way is a barrier to possible reflection and dialogue. If I had ‘noticed’ at the time, the dominance of ‘majority rule decision making’ I might have said something. If I had ‘noticed’ that my talking with an older community member was an outworking of my values, I might have resisted being reprimanded for it or at least understood the conflict that was evident. If I had been more attentive to the dominance of ‘pragmatic action’ I might have been more able to notice it and then also been more consciously and deliberately supportive of a more integrated, spiritual way of being human. When I am not conscious of values I am less able to express why I might do the things that I do or why I might be concerned about the way things might be done.

My lack of consciousness regarding what I do and what I value increases the vulnerability of counter cultural actions and reduces my ability to voice my dis-ease with the valuing of a dominant order. Feelings of ‘time pressure’ and ‘competing schedules’ are congruent with the speed and pace of ‘modern life’ all of which encourage me to reduce the time that I give to reflection. The lack of ‘slowness’ in my life, in meetings, in decision making along with limited opportunities for reflection reduce my inability to ‘notice’ value contradictions

(Seo and Creed, 2010). It is easy to be part of a colonised wave of often quick, 'normalised' unconscious action. I consider the dominance of the valuing of efficiency and production as part of the institutionalised logic of global capitalism. As Deetz (1992) highlights, day to day life is increasingly structured to the imposed schedules and classifications of capitalism on relationships and processes well beyond those of economic activity. Community gardens are also vulnerable to this imposed value. I consider the value of 'slowness' (Clements, 2009; Irwin, 2011) for an enhanced ability to 'notice' how I am, the worldview and values I hold, what I do and why I am doing what I do. I reflect on ways of encouraging dialogue and the opportunity that Te Tiriti O Waitangi presents for a bicultural relationship that prevents the domination of the prevailing institutional logic associated with Pākehā culture. Through this reflective research I have become more conscious of the values of dominant order. I am more able to identify values that both maintain the dominant order and potentially prevent the realisation of an interconnected, relational way of being human.

Chapter 10: Love and relationship (Theme 3)

My noticing and knowing of oppression both locally and globally has motivated my commitment to what I call reflective, community gardening and life. I suggest that without giving time to reflecting on the values of my action they are more easily harnessed by the aspirations of the dominant order. Conversely, actions that I consider to have the potential to promote counter narratives and the values of interdependence and ‘concern for others’ I ‘notice’ to be sustained through a commitment to reflection and through relationship with similarly interested and motivated others.

Community gardening together with reflective inquiry with others has challenged me to move from my cushioned privilege and enter a world where my privileges, and the ways of being and relationships that sustain them, are questioned and challenged. As Guthman (2008), Van Goder (2007) and Curry-Stevens (2007) suggest the discomforting of privilege is fundamental to the transformation of dominant order, and the achievement of universal flourishing. In her research with educators of the privileged, Curry-Stevens (2007) notes that “discomfort is understood to be an essential part of the learning process, which signals that counterhegemonic learning is not simply being deflected by the learner” (p. 43).

In this chapter I describe how community gardening enables relationship between people otherwise distanced through the segregating inequality created by a dominant ordering that promotes competitive self-interest and material accumulation as a priority over the wellbeing of people and planet (10.1). I discuss the importance of enabling ‘voluntary’ participation and self-determination through relationship, friendship and love (10.2). Finally I suggest that reflective, relational community gardening can be enabled by the reintegration of the various motivations of life (10.3).

10.1 Resisting a segregating order

Often people choose friends from amongst their near equals in terms of wealth and opportunity (Wilkinson & Pickett, 2009). Large differences in status or wealth create a social gulf between people. Community gardening within the village of Te Ara Hou has enabled me to know the realities of people who do not have all of the privileges associated with wealth or cultural dominance that I do. Nestled in a relatively affluent suburb of Hamilton, New Zealand, Te Ara Hou

village is home to a number of social service agencies working with people who experience oppression in a number of ways, to provide opportunity and healing. These include the residential support service for mothers called CrossRose and the youth detention centre, Hillcrest House. The gulf between people in Aotearoa New Zealand has increased significantly over the last three decades (Rashbrooke, 2013). As McInstosh (1990) suggests, one of the elements of privilege is being able to gather with people who are socially, culturally and economically similar to me while others may be herded into poor neighbourhoods and reservations of many kinds. In my life I can readily surround myself with people who experience the many privileges that I do. I consider how this can inoculate me from the suffering of others. My experiences of community gardening at Te Ara Hou and reflective research as actions in my life have disabled the segmentation of my privilege.

Community gardens are spaces where people with various experiences of privilege and marginalisation can meet and know each other's common humanity. At Te Ara Hou I have gardened with many young women resident at the CrossRose service whose life experiences have often involved significant trauma and abuse. Yet, with these women, whose life experiences I considered to be so different to my own, I have noticed much shared experience and commonality:

I met with a young woman in the garden yesterday. She shared with me her life...She shared her story...about her life freely and easily with me, and I listened as a friend and offered myself as a friend. Although I know my life story is so different and so privileged relatively speaking, I also know how very similar we are - both laughing over how we talked to the potatoes as we planted them, talking about minimum wage issues with a similar analysis. So the garden was a connecting place, and place to be without the judgements and levels that society seems to have (field notes, November 2011).

In working with the young women from CrossRose and the young men from Hillcrest House, I also noticed the difference between us in the levels of fear and vulnerability we each experience in our day to day lives. I remember talking with one young man about Christmas, commenting that he might be home in time for it. He reflected that for him this would be a fearful time, a time of 'getting drunk', and a time where he might as well not be at home. Similarly another young woman talked about how she had had to take care of a number of her younger family members while her family drank. I noticed my relative domestic safety and

considered the fear and insecurity that pervades these young people's lives and homes. Dey and Humphries (2013) reflect on a shared human desire to belong and be 'at home' or 'heimat'. The stories of the young men and women I gardened with encouraged me to consider the ways in which people are denied an experience of home as shelter, safety and belonging. I also consider the intensive ways in which alcohol is marketed, promoted, readily accessible and available, and how alcohol is used to provide a temporary solace from pain. I consider how these stories and my reflections encourage my commitment to justice, not for a distanced other but for the young people and their stories that I now hold with me. The vulnerability, sadness, fear, loss and joy that we each experience can be similar, but I have also noticed my relative safety and security. In the garden I have experienced a space to be with otherwise distant others, to know their lives and to realise our shared humanity. I consider the noticing of commonality, the values and institutions that are shared, as a significant motivator of reflection. This idea sits in contrast to the suggestion of Seo and Creed (2002) that contradiction and conflict develops consciousness. Noticing our shared humanity and the values that are shared may also motivate reflection and new social interactions.

A sense of empathy or connections to others is, as Wilkinson and Pickett (2009) suggest, important to the creation of inclusive, cohesive, human relationship. People, separated by the many consumptive markings of wealth, privilege and poverty are more able to disregard each other as different, thereby lessening the opportunity for empathy and 'concern for each other'. In the garden at Te Ara Hou, there were times where the definitions of who was being provided a social service and who was 'staff' were unknown to me. I found this to be a somewhat perplexing yet liberating experience. During 2012 I remember, as an act of perhaps Pākehā or dominant order conversation, asking one woman what her 'work role' was only to discover that she was participating in a support programme. I remember how we stopped gardening, looked at each, smiled and laughed. In the community garden, with the shared attire of older, often muddied, clothes, gardening gloves and shoes, and with similar roles and responsibilities, the consumables that so often define us, were not obvious. Hence social status definitions were not so easily made and I, together with others, felt a sense of

being 'one' or commonly human in the garden. Karen reflected on the levelling effect of the community garden:

Do you know what I've realised? We are all the same. And I think he's [person being supported] realised it too. To see me, like this (hands showing gardening clothes), working alongside him - this is doing more for him than any programme. He's used to seeing me up here. But we are the same, we are humanity (quote from Karen recorded in field notes, October 2009).

I consider how it is an act of my dominant Pākehā culture to seek definitions of work and social status connected to the dominant order. I notice how I sometimes clamour for these definitions because I am well versed in the dominant order and definitions. I consider why I seek these definitions, particularly in contexts where they have little importance to the activity. I consider how my questioning of 'work roles' relates to my social positioning and my desire for the ordering of the world that I am privileged in. Describing people by what they do is perhaps an indicator of how I am colonised by an order that defines me by the fleeting identities (Deetz, 1992) of what I do, what I have, how I look and by the skills I have. The mental illness that I experienced as a young person was, I consider, driven by the definitions of this order. I consider how the definitions of the Pākehā world can be lessened in the context of a community garden. I have also observed this when I have had the opportunity to be in Te Ao Māori. I notice how a world without these definitions can perplex and unsettle me, challenging me to consider who I am *really*, but also freeing me to be a friend, a companion, somebody sharing life and my humanity with others.

The dominance of capitalism confines ways of being in Aotearoa New Zealand, and in many nations around the world, conscripting people to tasks that give them access to money and livelihood. I notice how this can disable our ability to talk about the things that matter to us. Many people in nations most efficiently organised to the pursuit of economic growth spend their days clamouring, hurriedly, from one activity to the next. Gardening is often considered a hobby most commonly undertaken in a private backyard. Compared with gardening in my backyard, community gardening has offered me greater opportunity for relationship and to talk with others about life. In the garden at Te Ara Hou I listened to stories and experiences of abuse, love, parenting, education, crime and about dreams. I talked with others about the things that mattered to us. I remember feeling sometimes concerned for my lack of 'professional' skill when

talking with so called ‘clients’. I am not a counsellor, a therapist, a psychologist or a social worker, yet here I was listening to people’s stories as I would any friend, attempting to be compassionate, empathetic and kind. I know I don’t always say the right thing and I know the damage and pain that saying the wrong thing can do. However, community gardening has provided me the opportunity to practice careful listening, and I consider the value of this skill in life. I suggest that dominance of competitive self-interest and the commodification of listening now evident in the proliferation of therapy options, might contribute to a perceived inability amongst people to know how to listen and to be empathetic with each other. People employed to listen and support other people as psychologists or counsellors, often use play instruments to encourage their clients to talk. I notice how the soil is a similar enabler, helping to make talking easier. I suggest that the art of talking, listening and of dialogue can be encouraged through the activity of gardening together. These activities do not have to be *only* provided through the market yet I notice how they are increasingly provided in this way.

While I discuss the equalising and positive communicative effect of a community garden, there have been instances where I have felt the disempowering potential of this activity. As a relatively novice gardener embarking on this journey, I had very little gardening skill and experience. I remember the feeling of belittlement I had early on when another more experienced gardener, noting my lack of skill in preparing a garden bed in a particular way, expressed disdainfully that she thought ‘everyone knew how to do that!’ This experience made me consider the disempowering possibilities of community gardening, and I was more conscious of the ways in which I worked with others, transferring what I knew to them in ways that I hope were uplifting rather than belittling.

Learning about and participating in processes of democracy and group decision making has been highlighted by Watson (2006) as one of the potential benefits of community gardens. At Te Ara Hou where I was one of the named ‘garden co-ordinators’, I notice that my tendency to ‘hold back’ rather than to direct how things might happen, which while not always conducive to a tidy garden, may have provided opportunity for greater participation in decision making. There are many ways to do any number of human activities, including gardening. I noticed

this diversity of ‘ways of doing things’ many times while community gardening including once in the seemingly simple act of making paper seed pockets.

As we worked together, I noticed that our hands were somewhat fumbling over each other, as we shaped the paper, poured the seed raising mix and planted the seeds. Concerned that this was somehow a messy way of doing it, I suggested that perhaps we all do different parts of the job, break it up into segments, like the all familiar productive ‘chain gang’ operation. However, my suggestion was met with relatively staunch resistance by one woman at least (field notes, March 2010).

I reflected on this event later and considered how a ‘chain gang’ operation would have separated us. Here we were, our hands fumbling together, messy, touching. By doing every step, each woman was getting to know the whole process. I could have been more directional, orchestrating a line, dividing woman up into jobs, moving them around. I was conscious of corporate suggestion that a chain operation would have been far more efficient (we may have produced more seed pockets more quickly). However, I could see that it was perhaps more relational to continue as we were. I knew the likely outcome of a ‘chain-gang’, but I did not know the outcome of this seemingly more messy way of doing something. Further, in the simple objection to my ‘chain gang’ suggestion I saw democratic participation, a voice of difference, resistance to the dominance of efficiency and the segmentation of work, and possible empowerment. While a seeming lack of direction from a person in apparent authority may be frustrating to some, my suggestion is that sometimes holding back on authoritative direction can provide opportunity for the realisation of another way of doing something, and the opportunity for the liberation of what Reason (2005) describes as previously muted voices.

How choices and decisions are negotiated between people, particularly between those with more power and those with less, is an important consideration, both in life and in the context of community gardening. The prevailing, dominant idea of efficiency encourages a perceived ‘normal’ efficient way of doing things. However, there are many ‘ways of doing things’ that have variable, or as Dey (2013) expresses, indeterminate outcomes. Embracing a ‘politics of the possible’ [indeterminate] rather than ‘a politics of conversion’ [determinate] is a worthy consideration in the development of a community garden. As Reason (2005)

suggests, participation in decision making can have a significant impact on a person's sense of agency and wellbeing.

Work, Schumacher (1999) suggests, in the context of a solely productive focus is stripped of its humanity and is merely a mechanical activity, rather than something conducive to the flourishing of both body and soul. Often the gardening work that 'needs to be done' in a community garden, encourages people, including myself, towards treating others as a means to an end – where the end might be, for example, a tidy garden bed with no weeds! However, I, together with Schumacher (1999) suggest that this way of being human does not promote sustainable relationship because it marginalises the importance of how we are, and how we might be, with each other.

10.2 Building self-determining participation

Early in the garden's development at Te Ara Hou, one of the staff members at CrossRose reflected to me that the participation of the CrossRose residents in the garden was 'just another thing' that the staff would be trying to motivate the women to participate in. Facilitating the involvement of marginalised people and communities in the garden has been a common goal of all of the community garden co-ordinators at Te Ara Hou. With considerable skill, including the incorporation of seed saving for example, gardening can reduce the amount of money that people need to spend on food. Growing food can also promote a sense of wonder and achievement. However, as I discuss below, facilitating this involvement has not been easy.

The involvement of the CrossRose women in the garden at Te Ara Hou was initially somewhat voluntary, shifting to be part of a 'programme' during my time in the garden. In 'the programme' the women were 'required' to participate. The participation of the young men resident at Hillcrest House was generally cajoled by the staff at the residential service rather than being a voluntary activity. Young people have also completed their community probation hours in the community garden. Such involvement presents a possible way to get some work done, providing a 'workforce' while also providing a way for people to be positively involved in their community. However, I consider how a requirement to participate in something that you have little control over, or little developed understanding of, connects to oppression and to the operation of dominant order.

Capra (2002) describes two types of human action – voluntary and involuntary. His suggestion is that when humans engage with intention and purpose, it is then that they experience freedom. I consider how my reflection on the connections between oppression and my consumption of food produced by corporations marginalising people from their land and seed (Shiva, 2008), gave my community gardening action both intention and purpose. I also notice how Kaye’s desire to share her gardening skill, a skill she experienced as important to her own life, motivated her action. Alice also engaged with community gardening with intention and purpose motivated in the following way:

Hmmm... when I think about this one, I get back to that Antonio Machado line: I ‘make the road by walking.’ I see community gardening as both a metaphor for the change possible in the world, and a practical place to begin (email communication from Alice to me, October 29th 2009).

Capra (2002) describes the ability to “act according to our own choices and decisions” (p. 85) as self-determination. I reflect on how little time was spent in both the Te Ara Hou and Te Whare garden reflecting on the values and motivations of those participating, and I consider the possible benefit of doing this in terms of enabling self-determination. I notice how *not* talking about motivations and values can promote confusion, misunderstanding and conflict (see Chapter 9).

The struggle that I and other community garden co-ordinators have experienced in terms of building and sustaining participation relates partly, I suggest, to the ability of people to experience community gardening as a self-determined action. Capra (2002) suggests that to “the extent that we are not constrained by human relationships of power, our behaviour is self-determining and therefore free” (p.85). As highlighted in Chapter 3, an increasing proportion of the world’s population is conscripted to a purpose of economic growth and actions related to consumption, production and material attainment. The competitive marketplace is promoted as the epitome of freedom. Through the competitive marketplace, so the advocates suggest, people who are suitably motivated and endowed with the right attitude, have endless apparent choice. Shopping, for example, is something that people, particularly those with greater economic power, can engage with purposefully and with intention, thereby deriving a sense of self-determination, at least for a time. However, the contrasting experience of suffering that often

accompanies a deluded sense of freedom born of consumption whether, as Bauman and Donskis observe (2013), “introduced by a growing pile of utility bills and college fee invoices, the miserliness of wages topped up by the fragility of available jobs and inaccessibility of solid and reliable ones, the fogginess of longer-term prospects, the restless spectre of redundancy/and or demotion” (p. 64), suggests that lasting freedom and self-determination is not associated with the dominating order.

When freedom is promoted as economic power, material attainment and individual industry, community gardens do not convey liberation. With the pervasiveness of the dominant order in human life and the continual promotion of a particular, consumptive way of being human, the majority of people will experience marginal motivation to participate in activities like community gardening. Rampant consumerism, brought in under a call for efficiency, has been achieved, partially at least, by appealing to people’s motivations and in particular their desire for self-determination and liberation. The apparent efficiencies of market gardening, achieved through low wages and high carbon emissions amongst other things, can make the work of growing food in community seem like an unaffordable luxury. Mass produced cheap food, encouraged through the moral impetus to ‘feed the world’ rather than have the world feed itself, vindicates market gardening on a massive scale. Resisting participation in a community garden where people are muddy, tired, and certainly not of the most marketed attire, is perhaps a relatively easy choice.

In order to motivate the participation of more people in the work of local food and community gardening, appealing to people’s motivations, to the things that they care about, and providing opportunity for relational or lasting self-determination, may be important. However, in an institutional context of market domination where the conceptions of human need are developed through product marketing how are people to determine what it is that they care about in any intuitive, reflective way? If, as Deetz (1992) suggests, the institutions of family and community are marginalised, how are people to know of their existence? Cut adrift from the institutions of family and community through which meaningful identity may develop, with identities fleeting and values undetermined, people are less likely to ‘notice’ the institutional contradictions of their lives. Without secure identity and values people are more vulnerable to the colonising of the dominant

order. In the institutional environment of market domination people may only experience self-determination as consumers. The suggestion that a pathway to social change through the noticing of social contradiction seems implausible in an institutional environment dominated by 'The Corporation'. Reflecting with one community gardener about the use of the term 'workforce' and the conscription of people to the community garden, he identified the importance of people being able to find meaning in their community garden action.

...it's really more than a matter of words. It's a matter of how we feel about what we are doing, the importance we place on it and the value it has as a form of service to the community. If we start from the point that all the work in the garden is voluntary, then the word 'volunteers' might be apt, but this is a colourless word which does not capture the spirit in which the work is done...I agree that we should avoid the term 'workforce' – it is antiquated and implies some element of compulsion (email communication from community gardener to me, February 28th 2010).

In our conversation this community gardener highlighted the connection between motivation, values and voluntary participation. If participation in the garden has no value to those participating, or is seen as an opportunity to 'tick off' a probation condition for example, then their participation is not voluntary. This lack of voluntary action limits their opportunity to experience freedom in the form of self-determination as defined by Capra (2002). However, while a person may come to a community garden involuntarily, through a community programme for example, I suggest that the relationships that are developed in the garden can transform this participation into a voluntary, self-determining experience. My observation is that the possibility of this depends on the ways in which the marginalised institutions of community, love and interdependence are expressed in the garden. The building of relationships and friendships can create shared motivations and a voluntary willingness to participate. I 'notice' how my motivations at Te Ara Hou, for example, became connected to the motivations of other people participating in the garden. I was motivated to be there for others and for the plants because I cared about them. I recognised the institution and value of being community. I noticed how this 'caring about others', plant and person, also motivated others to participate in the community garden.

At the time that the community garden was developed at Te Ara Hou Kaye was employed as a cleaner. As she cleaned the rooms of CrossRose she often talked

with the residents about their lives. I heard about Kaye before I met her, as her engagement with the women at CrossRose was greatly appreciated by Karen:

Karen talked about her cleaner and how the cleaner in her simple processes of spending time, listening and relating has a huge value and presence in their work place. The cleaner has connected with the children that come and stay with their Mums at the village (field notes, May 2009).

As Kaye engaged the women in conversations about what mattered to them she developed significant relationships with them. I noticed how this relationship traversed into the community garden. I noticed how a number of women who participated in the community garden wanted to be there, perhaps partly for themselves, but also through and because of their relationship with Kaye. The garden was a place where the marginalised institutions of community and love existed. Kaye demonstrated a high level of commitment to the women at CrossRose who she came to know, staying in touch with them, for example, as they moved beyond the care of CrossRose. The bonds of intimate relationship pull us, concern us and motivate us. I suggest that when we care about each other in ways beyond the productive objectives of our work such as growing vegetables, that our work together becomes more sustainable. I observe, for example, the vitality of the Tongan community garden at Te Ara Hou and I attribute this partly to the integration of family with the action of community gardening. The families are motivated to participate in the community garden partly because of the relationships that they have with one another.

The participation of people in both the Te Whare and Te Ara Hou garden did present problems at times. The burden of the work did fall to a relatively small number of people on more than one occasion. Participation in community gardening may be bolstered, as many have suggested to me, by organisational support, including the employment of community garden co-ordinators. However, I also suggest, based on my experience of community gardening at Te Ara Hou, that relational intimacy or ‘caring about others’ can enable voluntary intentional action and therefore the sustainability of any action, including community gardening, that people may choose to do together. The expression of love in the context of community gardening and life can bring these institutions and values to the lives of others who in their remembering and noticing may reclaim these values in their own lives and become motivated by them and self-determining

through them. As Kaye reflects, it is not that the women and men we gardened with had no experience of the institutions of love, family and community, rather the experience of these institutions in the garden evoked their memory. Kaye notes:

They [the young women] did know them [the institutions of love]. Most of the women remembered stories of working in the garden alongside their grandparents. The garden sparked that memory of the good times (personal communication, August 22nd 2014).

The knowing and remembering of marginalised institutions creates the possibility of them being reclaimed in life and lives. For people whose life experiences are tormented and torn through the operation of dominant order the experience of love and community is liberating because no longer is their knowing of life so confined to the competitive and exploitative values of dominant order.

10.3 Work

Within Aotearoa New Zealand the work of community gardening is generally unpaid. People community garden when they have time outside of their other obligations including paid work. However, during the time of this study, a number of community garden co-ordinators have also been employed in Hamilton city. This employment has, to a certain extent, enabled the sustainability of the Te Ara Hou garden. Despite concerted efforts to invite people to join and promote the Te Ara Hou and Te Whare gardens through village and community networks, both the gardens struggled, at times, to maintain and develop participation. Kaye and I reflected a lot on the lack of participation in the Te Ara Hou garden. We reflected on why people might not consider community gardening to be important or important enough for them to give some time to. We observed how time was given to other related projects and we struggled to make sense of the disinterest we observed. Seo and Creed (2002) suggest that the legitimacy of an organisation increases, and so too its ability to attract resources, when it is identical or similar in form or shape or structure to the institutional environment. Gardening invites long-term relationship because it takes time for food to grow. Community gardens invite equality because people, whatever their identities in the capitalist order might be, are engaged in the same work of tilling the soil together. There are no direct financial rewards unless employment is provided. Old clothes are sensible. Dirtiness is likely. Gardens involve practical work and a type of work that has been degraded in the hierarchical structures of corporations. There are many ways

that the work of gardening and community gardening contradicts with the institutional logics of markets and corporations. Community gardens struggle for legitimacy in an institutional context dominated by the logics of globalised capitalism.

Various attempts to bolster participation were made at both the Te Whare and Te Ara Hou community gardens. At Te Whare an advertisement was placed with a volunteering agency and a volunteer co-ordinator was recruited to the garden. At Te Ara Hou, through various communications in church and community networks a number of people came and participated, including local school students and local church members. However, the majority of this participation was not sustained. The reasons for people not continuing to participate in community garden were varied. Employment appeared to be one of the common reasons why people, including myself at times, couldn't participate during the 'working week' (Monday-Friday). The need for 'income' has increased alongside the increased commodification of life. People often lament how things that used to be enabled through the reciprocity of relationships in community now cost money. Deetz (1992) notes the increased prevalence of markets in the provision of a multitude of human needs. At a couple of the gardening sessions at Te Whare I paid a young girl to supervise my children. Such supervision in previously less commoditised life would perhaps have been considered part of the relationship between older and younger children. I consider how the dominant order, experienced through the very real need to earn an income for the purchasing of shelter and food, for example, constrains the ability of people to live in other ways. Hence, even if the legitimacy of other ways of being, and the value of the marginalised institutions of community and Earth, are 'noticed' the opportunities that people have to live in others ways is constrained by the dominance of capitalism.

When I began this journey of community gardening, two of my children were pre-schoolers. As expressed in my introduction, my desire was to be able to integrate my mothering with the work of a PhD and community gardening. My concern for oppression and inequality and my desire to explore how I, together and in relationship with others, might contribute to the transformation of dominant order, meant that this work could not be done in my own backyard. The neighbourhood that I live in has rows of individually owned homes neatly boxed by fences with no ready common areas apart from the often empty neighbourhood park.

Relational isolation would be relatively easy for me to achieve in this context as this individualised organisation of lives does not readily enable the flow of community relationship. To give premise to relationship I needed to go out beyond the confines of suburban individual ownership and find some messy places of relational humanity.

The separation of work from home life was one of the outcomes of the industrial revolution. Land enclosures, or the removal of common access to feudal land through the privatisation of accessible field and pastures, encouraged the shift from agrarian or land based trade and exchange to industry based trade and exchange (Shiva, 2008). At the Te Whare garden there were many occasions where my children and Tim joined me in aspects of our community gardening work. I noticed how being able to bring my family with me eased what I experienced to be a feeling of tension created through competing demands and responsibilities. Their inclusion in community gardening meant that I did not feel forced to choose family ahead of work, or work ahead of family. This integration eased the pain of separation that I know to be the experience of many parents who feel forced to decide between paid work and the care of their children, many having no choice but to work for money rather than for the care of their children.

Small children can be challenging to manage in a garden. However, children are resourceful and it has been my experience that with other children around and with some supervision they will often keep each other amused and entertained. The times that I took my children to a community garden by myself never really worked very well. I would organise a picnic blanket, toys and food under a tree for them and I would try to encourage them to do some gardening with me. However, generally they only remained content for about an hour. However, I 'noticed' that when other children were around they would play happily for a lot longer. The care of the children can also be shared by the people who gather to work together in a community garden. While I advocate for the integration of care for children into the work of community gardening as a way of facilitating greater involvement, I also notice the various ways in which this is not enabled, generally due to a lack of consideration and planning. I notice how the integration of children is not a common consideration. Not being able to bring my children with me to community garden did compromise my sense of responsibility and my ability to be self-determining in terms of my mothering.

While the integration of family with community gardening may facilitate participation, I also suggest that any new action in life, as community gardening was for me, may require the letting go of other actions. During my time of community gardening I have often considered my commitments and negotiated these commitments with Tim. I notice that I still hold on to some desire to do the things that help me 'fit in' and that enable my acceptability in the dominant order. I have also considered, with Alice and others, how much time I give to my family and how this, to some extent at least, maintains privilege.

Anna: I went to see 'Jungle Book' the other night with Emily and Madeline. At one point the elephants were talking about whether to go and help find Mowgli. The chief elephant said, (paraphrasing) 'no I'm too busy looking after my own' and his other half said 'that's horrible, imagine if it was our child that was lost' and he said 'well, I'm not really that horrible, the whole world operates on this principle' - looking after you own children ahead of others - this hit me. So I think about the 'self-interest' in prioritising my own and I wonder about how much I do this...

Alice: But I think you are doing exactly the right thing, to look after your own children... because in this nuclear family culture, if the mother doesn't prioritise her children, chances are nobody else will pick up the slack. (Okay, I do realise your extended family ties are more robust than that.)...

Anna: Yes, and I'm not suggesting that I don't take care of my own children, but I do see a lot of extensive privileging going on in my community, children who are given everything, opportunities to do the most incredible things, while others never get to see beautiful Aotearoa beaches... there is no point in helping others if your family is falling apart, but I do think we can find ways to do both.

Alice: Yes you're right. And the experience of entitlement doesn't help the privileged kids recognise the deprivation that is going on two streets away... I feel so frustrated, because this is such a relatively small country, it would be possible for every single child to be valued and cared for and given opportunities.

(email conversation between Alice and me, September 2013)

If human action is to bring about a world that values interdependence then the actions that manifest this valuing need to be prioritised. At times the choice between supporting an aspect of my community gardening work and other activities of value to me has created some difficult decision making. I remember this most avidly one evening, where there was a dinner meeting to discuss the proposed building of the Pātaka. I also had the opportunity to go to an African choir with my Mum and daughters. The difficulty I had with deciding how to

spend my time was apparent, as demonstrated in the following email conversation with Karen:

Anna: Have you heard what time we are meeting for dinner tonight. I'm hoping to join our kids at the Watoto Ugandan Children's Choir after if pos - will be great I think!

Karen: I would love to go to that choir and I think it's a bigger priority with your children...Matua Pine, Matua Pita and myself are going so the discussion would be well covered if you want to go to the choir.

Anna: I am quite torn, as I really do see the value in these processes, and the relationships that are nurtured/developed along the way. I'll say some prayers about it and figure it out as the day goes along.

(email conversation between Karen and me, June 2011)

Upon reflection I decided to go to the meeting regarding the Pātaka. This was a choice to not spend time with my mother and children. I considered my going to the meeting as evidence of my commitment to the development of this project and to the hopes and aspirations of Matua Pita for the development for the Pātaka, which as reflected in Chapter 8 articulates whakapapa and the presence and standing of Te Ao Māori in the village of Te Ara Hou. I consider how often people 'feel torn' by what appear to be competing motivations. I notice how the lack of integration between the actions of my life increases this tension and creates a feeling of turmoil.

Tim and I often experience the tension of what appear to be competing priorities as we negotiate the actions of our lives. I question how this tension might be lessened through the connecting of the motivations of our lives. I notice how the Tongan community schedules their community garden work on the weekend, or in the evening, after their paid work and school is over. Their work in the garden is integrated into family and social life rather than competing with it. It is an activity that has social, cultural and economic resonance. I consider the ways in which community gardening as an action in my life might not be a competitor for time but an activity that supports and interconnects with the other motivations of my life, including the love of and responsibility for family. At the Te Whare garden the blessing of the land that preceded the development of the garden was an event that I experienced as integrated. It was open to the involvement of family, it provided an opportunity to develop relationship with others in community, food

and music were shared, and the spiritual aspects of life and land were recognised. Planning for the garden was also discussed.

Fox (1994) suggests that out of a Newtonian worldview we visualise a piecemeal universe where each person or action is a component of a big machine doing its own work usually in competition with other actions and components. I consider how my desire for the integration of the motivations of my life resonates with Fox (1994) and his call for a cosmology of wholeness that realises the interdependence of human actions and lives. As someone unpaid in the community garden, the ability to integrate my family is one aspect of sustaining this work in my life. Growing food with others might not always be an activity that my family wants to do, but by connecting this activity with our other motivations and values I think that the action becomes more possible and appealing. Community gardening does not have to be only about gardening and it can be an activity that enables, develops and supports a cosmology of wholeness and interdependence.

In this chapter I have considered the important issue of relationship in the context of community gardening. I have highlighted the importance of meaningful, loving relationship for sustainable self-determined action. The way people are with each other, wherever they are, affects how they experience life. I have highlighted the distancing and deprioritising of relationship that the dominant order promotes. Many people are forced to leave their homes and loved ones for the sake of employment. The need for income and the dominance of paid work in people's lives appears to restrict opportunities to live differently including reducing the possibility for many of 'having the time' to participate in a community garden.

Loving relationships can motivate us. Caring about each other is an important value in the development of sustainable, long-lasting relationship. The development of loving relationship (being whānau) in the context of community gardening, where participation is largely voluntary, is a particularly important consideration. The dominant order develops a way of living that is highly scheduled. The competitive market based processes of dominant order are developed according to the dominating values of efficiency and pragmatism. People experience increased time pressure in an increasingly scheduled world. Finding ways to integrate the action of community gardening into life so that is

not 'another activity' but one that provides social, economic, spiritual and cultural nourishment is an important consideration.

Chapter 11: Discussing noticing

In the spirit of generative, process orientated research, as described by Deetz (2003), this chapter does not present conclusions based on my observations and interpretations but instead discusses questions and ideas that have emerged through my research. In the opening chapter of this work, I declared my belief that my work and my life, together with all life, are in constant becoming. My report of this research describes my ‘living life as inquiry’ through which I have embraced the method of self-reflective co-inquiry in community gardening and my life. My contribution has been to demonstrate the effect of ‘noticing’ values by highlighting the transformational change this practice has had in my life. Noticing values has encouraged my reflection, sparked conversation with my co-inquirers, prompted new actions, and increased my appreciation and work for the premising of an interconnected worldview.

My ability to ‘notice’ values and ways of being human is strengthened through ‘informing’ myself of the often ‘unnoticed’ operation of dominant order and of other values that may be prioritised in the ways that humanity with Earth may be organised. In this research I have continuously worked to inform my process of noticing through reading of the ways of dominant order and the ‘normalised’ operation of this order throughout the globe. I have remained alert to opportunities to see other ways of seeing and being. Engaging in intercultural relationship intentionally woven into my community gardening actions has offered me a specific/unique opportunity for enhancing my ability to ‘notice’ my ways of being human. In this chapter I discuss the value of an interconnected worldview and how this enables the ‘noticing’ of ‘taken-for-granted’ and ‘normalised’ ways of being human amongst people of dominant group (11.1). My emergent research question, addressed in this chapter, is: ‘what does the valuing of interconnection enable in terms of the possibility of noticing and if it does enable noticing, how may it be enhanced’.

In Chapter 8, I demonstrate the value of intercultural relationship in terms of my ability to ‘notice’ the life ways and values of my dominant cultural group, Pākehā, whose worldview and way of being is associated with dominant order in Aotearoa. This intercultural experience was made possible through the generosity of Māori who sometimes directly expressed their observations of me in my

attempts to engage in cultural expressions. My experiences and observations endorse the work of Black (2010) and her suggestion that Pākehā are more likely to develop a sense of who they are through intercultural relationship. The dominance of a Pākehā way of life in Aotearoa New Zealand means that for Māori there is no alternative but to know Pākehā well. However, for Pākehā this dominance means that Pākehā may live their lives in a cultural bubble not knowing that they have particular life ways and ways of seeing the world and that their ways of being (blind to their cultural impacts) may detrimentally affect others. At times, my attempts to engage were painful and even embarrassing. The experience of community gardening alongside Matua Pita and his conscious living of and in Te Ao Māori had a different effect. This work together developed my consciousness to my Pākehā culture. My reading of the stories of colonisation in Aotearoa New Zealand, and my conversations alongside Matua Pita, continue to inform my ‘noticing’, my self-reflection and my action. In this research report I have demonstrated the possibilities of ways of being Pākehā that recognise and give legitimacy to Māori authority, as advocated by Huygens (2006), particularly in terms of an interconnected worldview and Earth-centred spiritual orientation. This is an orientation or a way of being that Matua Pita was increasingly willing to share with me.

The development of interconnected ways of being are described by Capra (2002), Stewart-Harawira (2012), Williams (2012) and Berry (2013) as important in the work of transforming a competitive, dominant order. This dominant order is increasingly associated with human and planetary suffering by the authors I have chosen to inform my work, such as Kelsey (1999), Korten (2006), Shiva (2008), McKibben (2010), Maxton (2011) and Stiglitz (2012). In demonstrating how ‘noticing’ has encouraged my attention to an interconnected worldview, I contribute to this body of knowledge and theory described by some as spiritual ecology, evident for example in the work of Vaughan-Lee (2013). Similar perspectives are being expressed in the greater connection of radical human ecology with organisational studies, as for example in the work of Williams et al. (2012).

In the body of this research report, I describe my ‘noticing’ of the Māori practice of whakapapa and an interconnected perspective and way of being human. My research evidence demonstrates an interconnected worldview (of the kind I have

found to be lived in contemporary Te Ao Māori) is critical to the development of relational ways of seeing and being that protect earth, sustain life and generate universal flourishing. This finding is endorsed by Capra (2002), Williams (2012), Stewart-Harawira (2012) and Berry (2013) who, from their own contexts, have described how an interconnected perspective supports life-affirming ways of being and the marginalised institutions of Earth and ecology. An interconnected worldview also supports a propensity to notice and reflect on the ways that I am human. In this chapter, together with my co-inquirers, I consider ways of bolstering the institutions of interconnection as a pathway towards universal flourishing. Worldviews vary between and within cultural groups. Pākehā worldview is described by Spelman (2013) as segmenting and dualistic and, as I have argued, is associated with dominant order in Aotearoa and globally. ‘Noticing’ ways of being human that are developed from on an interconnected worldview has encouraged me to consider, develop and shape my own worldview towards an interconnected orientation (11.1.1).

There are many ways that Pākehā, despite the pressures to subject themselves to the dominant order, have always and continue to express an interconnected knowing through the living of deep concern for others. For me, an interconnected worldview has resonance with a compassionate way of being and seeing in my life that has been encouraged since childhood by my Pākehā Catholic family. A close and sustained reflection on this upbringing, in contrast with the values I feel pressured to agree with, is an example of the ‘fruitful tension’ noted by Seo and Creed (2002). As these authors suggest, this tension is an opportunity for challenge to a hegemonic order and its transformation. In this chapter, I highlight the ability to story interconnection as an important aspect of developing an interconnected worldview (11.1.2). I discuss the value of ritual in developing and maintaining an interconnected way of being human in a world that is dominated by the ideas and practices of an exclusionary, competitive order (11.1.3). My intention is to highlight practices and ways of being that are potentially transformative of an otherwise mindless subjugation to a competitive dominant order.

Noticing value contradictions is a practice that I have experienced as encouraging a reflective, more contemplative way of living that keeps me conscious of the ways that I am and how these ways connect to the change that I hope to see and

BE in the world. The action of noticing, together with reading and conversations with others, is integral to my own change. Noticing encourages questioning, thinking, reading, and as Senge et al. (2004) advocate, trying new actions. This way of *now* being me is integral to my life in ways that they were not prior to this research journey. My developing consciousness and self-awareness, a project never completed, is one of the transformative impacts of the practice of noticing values and relationships in context of community gardening and my life (11.2). I reflect on ‘noticing’ as a practice that is enhancing of the generative outcomes of first person action research.

Macy (2013) and Murphy (2013) suggest that a developed level of self-awareness is critical to the creation of ways of being that protect and sustain Earth. Through my raised consciousness, enhanced through noticing, I have, as demonstrated in this report, affected the ways and practices of my life and the life of my family, the most intimate organisation in my life. The practicing of ‘noticing’, when informed by a critique of dominant order, may be a worthy endeavour for privileged communities and organisations wishing to act more ethically and justly for the sake of universal flourishing.

The dominance of a competitive, exclusionary order is increasingly associated with both human and planetary suffering. My attentiveness to noticing the ‘normalised’ values of dominant order is, I posit, the first step in reclaiming other ways of being human. I associate the dominating values of competitive individualism with my way of being human and my Pākehā culture. As a way of being human in everyday life, Pākehā culture was influenced initially by the settler values with their European orientations (Empire). Today, Pākehā ways of being, as with many cultures the world over, are heavily influenced by the operations of global corporations that prioritise a competitive market orientation. Deetz (1992) describes the dominance of the institutional logics of ‘The Corporation’ as the ‘colonisation of the life-world’ – a life-world that I understand to involve indigenous, life affirming, Earth-orientated, spiritual institutions that are increasingly overshadowed/infused with the institutional logics of The Corporation.

My attention to the dominance of a particular way of being human in the context of Aotearoa New Zealand has enabled me to think about how I am and the values

and actions that I give priority to. This noticing and thinking is critical to my assessment of the everyday choices that I have in the ways that I am human. The choices that I might make exist within a context of relationships. My sense of choice and developed agency has impacted my life and the organisations and relationships of my life. This impact endorses the suggestion of Seo and Creed (2002) that with developed awareness people can become significant change agents in the organisations that they participate in or live life with.

11.1 Valuing whakapapa and interconnection

The dominant institutionalised ways of being human described by Deetz (1992) marginalise a “life-affirming, Earth-orientated spiritual tradition” that Capra (1995, p. 21) describes as being central to indigenous cultures throughout the world. Indigenous people, through the processes of institutional racism, documented by Came (2012), and the ‘whiteness’ of the dominant group in global capitalism, often suffer the most from the order’s exclusions and inhumanity. Citing the work of Linda Smith (1999), Spelman (2013) highlights the strength and resilience of indigenous Māori culture in Aotearoa New Zealand despite the dominance of a Western worldview and way of life:

The assimilation of Tangata Whenua values within those of the dominant group has not been and is not inevitable in Aotearoa. There is tension around worldview difference but the persistence of cultural practice and the consistent thread of Māori aspirations throughout this colonisation period to the present day is, I believe, a cause for hopefulness in a different direction (p. 64).

The valuing of interconnection, present in many of the beliefs and customs of indigenous peoples the world over, is a valuing that has been suggested by vanguard thinkers such as Chomsky (2013), Williams (2012) and Stewart-Harawira (2012) as critical to the long term sustainability of life on Earth and the achievement of universal flourishing. However, as Stewart-Harawira (2012) notes, despite the work and dedication of many people (both indigenous and non-indigenous), the practices and ways of being within indigenous culture that sustain life on Earth, and Earth herself, remain on the margins of studies that explore human relationships with Earth. It is through my work that I have sought to engage with the analysis of these authors to both examine the pertinence of their insights to my context and to contribute to the greater awareness of these ways of being that I explore as pathways towards universal flourishing.

Through my reading and continual reflection, I can now identify the need for my own change and I can see how much I did not know of an interconnected way of being human. My appreciation for the possibility of this way of being led me to recognise Matua Pita's authority in this area. Grounding my approach to co-inquiry in a critique of dominant order and self-reflection has helped me to resist my otherwise dominant way of being and seeing and my tendency as a member of dominant group, as noted by Smith (1999), to dominate in intercultural relationship. My realising of how much I don't know about 'interconnection' enables me to listen to those who I now recognise have far greater knowing than I do.

At Te Ara Hou, I have observed how the practice of whakapapa expressed in Te Ao Māori heightened my attention to relationships and to the Earth's intricate connection to me through the people who have gone before me, the people that are to come, and through the food that I eat. It is also heightened my awareness of the abuses of the past perpetuated by a colonial State and my connections to this. Interconnected, relational ways of thinking encourage me to consider my actions for the way they affect Earth and others. This worldview may be transformative of a disconnected perspective. My research highlights how whakapapa is a concept that develops a deep sense of interconnection by contextualising relationship in the stories and lives of people who have gone before. Based on my experience, the practicing of whakapapa aligned with a form of structural analysis heightens awareness of the structural production and reproduction of poverty and privilege.

Maughan and Reason (2001) highlight the importance of connecting with Earth and her ecology for the realising of human and planetary interdependencies. Indigenous cultures carry the wisdom of an interconnected worldview. It is a wisdom that is accessible to me as a Pākehā, New Zealander, through my relationships with Māori Kaumātua and Kuia and my reading of Māori scholars such as Royal (2003). It is also wisdom available to me through my reading of my Celtic ancestry (see O'Donohue, 1997), spiritual ecologists (see Vaughan-Lee, 2013) and radical human ecologists (see Williams et al., 2012). In my experience of community gardening at Te Ara Hou, as noted in the following dialogue, I had the honour of noticing and seeing an interconnected, spirit centred, Te Ao Māori perspective.

Matua Pita: You have been able to see a little of the world through my eyes, you have been able to look into the world of Te Ao Māori.

Anna: Yes (hesitant), but I am a still very much a student in this way

Matua Pita: Yeah, but you have listened and you have been able to see.

Anna: Yes, and I see this connected way of seeing and being is something that I need to learn more about. We [Pākehā] came here and imposed our way. We did it to ourselves back where it was that we came from. We need to stop doing it, putting ourselves up and pushing someone else down. We need to be together, looking after each other...

(Personal communication between Matua Pita and me, February 2014)

In this exchange I articulate my place in the imposition of a particular way of being human – our white ways. I am part of a group that Williams (2012) describes as those populations

...who are the primary benefactors of White-stream consciousness and society, and whose ancestors may also have been colonized in their own homelands pre-emigration, and were and/or are subsequently to varying degrees complicit in the colonization of others post migration (p. 400).

Williams (2012) suggests a core of ecological suffering that connects all peoples, indigenous and non-indigenous people. Also part of the core of shared humanity, Williams (2012) suggests, is a desire to live a life that we [all humans] have reason to value. As a Pākehā, I consider my desire to live a life that I have reason to value. My valuing of interconnection and interdependence encourages me to ask myself how I may uphold, together with Māori and other peoples, an interconnected, cosmologically embedded worldview that prioritises relationships for sake of universal flourishing.

The first settlers, we know, were mostly missionaries. However, for Māori, these friendly Pākehā were not missionaries. They were allies, to be integrated into the iwi. Māori would marry them, so as to bind them into the whakapapa, and the two parties would share their skills and resources. Guns, reading and writing, and Pākehā, would become "Māori" (that is, ordinary). The second New Zealand book, the 1820 Grammar, reminds us of this Māori plan in its question: "Ka māoritia te pākehā?" - Are the Pākehā now one of us? (Jones & Jenkins, 2014, para 15)

I consider how I might contribute to the ‘normalising’ of a relational way of being human so that an interconnected worldview might be ‘ordinary’ or institutionalised as was the hope of Māori when the Pākehā first arrived. I

consider my commitment to the institutions of Earth. Talking with Matua Pita about my developing worldview, I asked him if he thought such a worldview was possible for Pākehā. He suggested that Pākehā might *try* to develop this perspective and suggested that such ‘development’ would ultimately result in bicultural relationship and the equal positioning of Te Ao Māori alongside the Pākehā world (personal communication, February 2014). Whakapapa as an intricate and complex reflective assessment of interconnection, as Matua Pita has suggested to me, does, as has been my experience in my research, call the oppressor to account. Generally Pākehā responses to the social contradictions between the institutions of Te Ao Māori and their ways of being have been to resume dominance and retain the status quo of the dominance of a segmenting duality, oppression and privilege perpetuated through the institutions of globalised capitalism. The ritualisation of whakapapa in day to day life, with its propensity to develop awareness of the past and its connections to the oppressive social realities of today, may disrupt the ready deflection of discomfort enacted by dominant group.

The ‘noticing’ of social contradictions does not necessarily result in new social interactions. Seo and Creed (2002) suggest that the praxis is more possible when the oppressor is uncomfortable, experiencing social contradictions in a pervasive ways, and when they understand the possibility of other ways of being. Macy (2013) suggests that with an expanded sense of self and self-interest people may begin to see how the domination of others is not in their best interests. An interconnected perspective questions dominance and a limited sense of self. As my research demonstrates, through dialogue with people who hold an interconnected worldview, Pākehā can realise (and remember) the possibly of social interactions that revitalise the institutions of interconnection and spirit.

I consider how my exposure to the institutions and values of Te Ao Māori has, as Deetz (2003) suggests, enabled me to perceive a wider conception of self, such that competitive individualism is perceived by me as less inevitable as a way of being human. In my relationship with Matua Pita I have been invited to step outside my taken-for-granted social constructions and to consider them not as ‘natural’ or ‘normal’ but instead politically contestable. The revival of the

marginalised institutions of spirit and interconnection may enable institutional contradiction to be noticed and considered.

My research suggests that the exposure of dominant group people to alternative logics of interconnection promotes the possibility of their developed consciousness. Through greater consciousness Freire (1990) and Seo and Creed (2002) suggest that the possibility of a more just, equitable social reality is increased. Together with Spelman (2013), I notice the desire of people from the West, including Capra (2002), Berry (2013), Murphy (2013), Macy (2013) and *now* myself, to develop an interconnected worldview to address the disconnection and segmentation of life that the dominance of a dualistic, mechanical, worldview has generated. Tarnas (2010, as cited in Spelman 2013) describes the desire for interconnection amongst some people ‘of the Western mind’ in the following way:

The collective psyche seems to be in the grip of a powerful archetypal dynamic in which the long-alienated modern mind is breaking through, out of the contradictions of its birth process, out of what Blake called its ‘mind-forged manacles’, to rediscover its intimate relationship with nature and the larger cosmos (p. 52-53).

Within a competitive order, those who are dominant in the ‘ownership’ of Earth will ‘win’. Self-protection is both necessary and rational in the ordering of ‘Empire’ where people are pitched against each other competing for control over Earth, resources and the means to survival. As a Pākehā, my ‘noticing’ of myself and the ways that I am, has been developed through my listening to local stories, through relationship with Māori and through my developed sense of a dominant competitive order. I am more conscious of, and responsible for, how my way of being might diminish or enhance the prospect of universal flourishing – the wellbeing of Māori, Pākehā, Earth and all peoples.

An interconnected worldview challenges ways of being that are exploitative and competitive and encourages a way of being human that prioritises considerations related to how people are with each other and with Earth. In this research report, I endorse the work of many scholars who advocate for the development of an interconnected worldview. The valuing of interconnection, and the way of being this valuing encourages, is not yet ‘ordinary’ for me. Integrating this valuing in my life is work that I consider to be part of my decolonisation from a dominant order that continues to etch, through the institutionalised logics of ‘The Corporation’ as expressed by Deetz (1992), the valuing of competitive self-

interest into my being and into the beings of increasing numbers of people around the globe. As Monbiot (2010) suggests, the value system of 'The Corporation' is one that I have in many ways internalised. I 'notice' how a lack of integrated action in my life, most obvious to me in my experience of the separation of work, school, home, church and community garden, creates a sense of turmoil, competing time, and hurriedness in my day to day life. I consider how busyness is not conducive to slowness, reflection and 'noticing'. Global capitalism promotes unrealistic notions of independence, efficiency and the gathering of skills and abilities for the purposes of 'winning' a competitive game, rather than the development of interdependent, integrated, *care full* ways of being human for the goal of universal flourishing.

I am encouraged by Capra (2002), William, Roberts and McIntosh (2012) and Berry (2013) who advocate the 'normalising' of an interconnected way of being human so that we (all humans) respect connection to one another and to Earth and consider our actions and choices in light of these interconnections. I consider how the idea of 'normalising interconnection' calls me to achieve greater integration in the actions of my life so that I might be able to 'slow-down' and reflect more. In the following three sections I highlight particular practices, made more visible to me through the processes of my research, which may enable the development of an interconnected perspective grounded in how I conceive the complexities of whakapapa and more *care full*, considered ways of being human.

11.1.1 Learning to identify self through relationships

In Chapter 9, I reflect on the conflict that can occur in community gardens when people have different ideas of what needs to be done and how. I suggest that some of this conflict could be mitigated through attention to talking about our values, what is important to us, and who we are when we gather together to do something. Human values, or ways of being, depend on worldview, on how we see the world, the beliefs we hold, and existences we believe exist. My valuing of talking together, land blessing and 'whakapapa' were aspects of community gardening that mattered to me because they extended from my developing interconnected worldview and my Treaty based commitments. An interconnected worldview suggests the importance of relationship and attention to spirit and all the dimensions of life. I believe in interconnected realms of existence. The

importance of holism in the actions that I might take is something that is developing in me.

Spelman (2013) highlights the importance of a worldview analysis to the development of Māori-Pākehā relations. However, the conflict that I experienced in the garden at Te Whare was not with Māori but with Pākehā with whom I did not share a worldview. Hence, it may be that worldview analysis is not only important to the development of Māori-Pākehā relations but to all relations. Institutional norms inform worldviews and vice-versa. The dominating institutional logics of 'The Corporation' and its valuing of efficacy and competition affect how people see things - their worldviews. People cannot connect to each other meaningfully without knowing the worldviews that they hold (knowingly or unconsciously), the beliefs that they hold, and the values that they seek to live by. Knowing the institutions that inform our lives and our perspectives is important to self-awareness and for our ability to see why and how we value particular ways of being. I notice a lack of such self-awareness in my own life. Without knowing ourselves and each other more fully, human relationships are tenuous, and the sustainability of any collaborative action becomes more unlikely.

I consider the ways of Māori introduction and how these enable a telling of who people are, not by way of their relationship with 'The Corporation' and access to commodities, or what they do or like to do, or by the jobs they have. I consider the pervasiveness of these corporatised introductions in my life and my desire to introduce the other institutions that form my identity. Māori introductions enable a telling of who people are by how they see the world and the connections they have to one another, the cosmos, those who are here now, those who have gone before and those still to come. The institutions of interconnection and spirit are alive in these introductions. Knowing ourselves and each other in more complete ways may better enable the identification and articulation of the things we care about and the values we each may wish to manifest in our action. When human actions are motivated by values and the things that they care about it is then, Capra (2002) suggests, that people experience freedom and self-determination. Interconnected, relational and value-based ways of knowing ourselves and each other may be an important precursor to revitalising the marginalised institutions of interconnection.

In consideration of the value of ‘whakapapa’, and of learning to see myself as embedded within relationships and stories, I reflect on the practices of interconnection that are available to me in my everyday life. The practice of ‘mihi’ or introducing self through relationships and connections is now a common teaching in New Zealand schools. The following conversation highlights the challenges/conflicts that Pākehā encounter when considering their connections to place and in describing themselves through relationships. In this exchange, my son Charlie declares his desire to introduce himself by way of connection with the land around him and in ways that are considered Māori.

Charlie: We are doing our mihi [Māori introduction/greeting] at school. My teacher says that I have to take out Tainui te waka. She looked me up on the computer and she said I don’t have a waka [ancestral canoe]. None of the kids in my class have a waka.

Anna: ...but Tainui is the waka of the region you live in, that’s what you are saying when you say “Tainui te waka” and that is okay. I was told once that for Pākehā it might be better to say that Taupiri is *the* mountain rather than Taupiri is my mountain...

Charlie: [eyes welling with tears] So, I don’t have a mountain?

Anna: Well may be you do, I don’t know. You do have an iwi - it is Pākehā, your family.

(Personal communication between Charlie and me, February, 2014)

I shared this exchange with Karen who suggested that as Pākehā we need to find ways that are meaningful to us of expressing and identifying ourselves through relationships.

We [Pākehā] don’t need to co-opt Māori ideas. I grew up in South Auckland. The idea of having a maunga [mountain] does not resonate with me as a Pākehā, but I do feel connection to some places. We need to revive or develop our own ways of whakapapa and ways of describing our connections in ways that are meaningful to us...we can then bring this to the partnership (Karen, personal communication, February 2014).

For Charlie, introducing himself through mountains, rivers and Earth is *more normal* than it was for me growing up in New Zealand during the 1970s and 1980s. All human beings have belonging with Earth. The tensions Charlie was able to express lent themselves to deeper learning for us both. By identifying who we [Pākehā] are from the perspective of relationships both past and present, emulated by Māori in the practices of mihi and whakapapa, we [those who are the benefactors of ‘white-stream consciousness’] may be able to develop a greater

valuing of interconnection. This valuing may, as Capra (1995) and Stewart-Harawira (2012) allude, enable the reclamation of Earth-orientated spiritual traditions and institutions. Stewart-Harawira (2012) describes that at the core of indigenous ontologies “lies a deep understanding of the meaning and practice of interconnectivity and spirit” (p. 84) that is critical to the development of a truly sustainable civilisation. LaChapelle (1995) notes that most indigenous cultures around the world have three common characteristics including an intimate and conscious relationship with place, sustainable practices and a rich ceremonial and ritual life. As a Pākehā living in Aotearoa New Zealand, I consider the hope that an interconnected, cosmological, indigenous, Te Ao Māori worldview holds in terms of the needed revaluing of interconnectivity that, as Stewart-Harawira (2012) suggests, may better protect and enable life.

Prominent Māori scholar Mason Durie (2001, as cited in Stewart-Harawira, 2012) highlights that, from an indigenous perspective, the resources of Earth don't belong to humans; rather humans belong to Earth. As a Pākehā New Zealander I reflect on my belonging in the land of Aotearoa New Zealand. My learning alongside Matua Pita has highlighted to me a concern not only for Pākehā to develop an interconnected worldview and a sense of belonging with Earth, but also the importance of Pākehā knowing the stories of the past and the ways that the past has enabled the privileges that they experience today.

We could come from anywhere, recognise the wonder of the mountain and feel connection - we can do this anywhere in the world. But if we don't know the stories of the mountain how do we really know the mountain and then how do we really know who we are? (Personal communication from me to Tim, February 2014).

The privileges of Pākehā need to be informed by the past so that we might recognise how past injustices enable the privileges that we, to varying degrees (Robinson, 2004), experience in our day to day lives. Whakapapa connects us to the past through relationships and stories, so that the lines of connection are recognised, illuminated and maintained, and so that we know who we are more fully. I consider how the embedding of local stories in the processes of identifying ourselves [Pākehā] through relationships, may enable a developed sense of connection and meaning for Pākehā. In this way, Pākehā may learn to not leave the past behind but to carry it with us in a way that informs our actions today. My children, Charlie, Emily and Madeline share a whakapapa with me and with Tim.

Through me, they connect to Aotearoa through Te Tiriti O Waitangi, and to the Waikato region, her mountains, her river, because this is where our ancestors lived and lie. We also connect back to the whenua of Ireland and England. There are many stories that we [my Pākehā family] don't know about the past that shape us and our belonging with Earth and others. The ways we belong suggest the responsibilities we hold. We need to know how we belong. I consider the importance of our ability to tell stories about our belonging, as painful, unsettling and sometimes joyful as they may be. As a Pākehā I consider how noticing my connection to the stories of past instils in me a deeper sense of responsibility for the things that I do and the ways that I am today.

11.1.2 Telling stories about the connections

I notice my capacity to question my privilege as limited by my knowing of the stories of my past that give me insight into how I came to be privileged. A developed knowing of the stories of the past, when told from the perspective of the oppressed, enables me to understand the making of the inequity and suffering that exists in the world today and my privileged position. Through such stories I am more able to 'notice' the social contradictions of my life and my social reality. Without this knowing, I can readily justify my privilege as earned and existing without connection to the oppression of others. The perspective that privilege is earned is a pervasive idea promoted by the dominant order and the theory of marginal productivity (see Stiglitz, 2012). This theory disregards the many ways in which people are privileged within dominant order. Even if 'the competitive game' was played on a level playing field, somebody would still eventually win, somebody lose, and the bumps, hills, holes and hollows would start to reappear. The field, of course, could be levelled, and many people work to achieve this, but the Masters of neoliberal, globalisation, as Kelsey (1999) and Stiglitz (2012) describe, staunchly resist such intervention.

My suggestion is that in the development of local food initiatives, including community gardens, consideration needs to be given to the inequities and injustices born of the past and how they are continued through the dominance of particular ways of being human. Land, as Bargh and Otter (2009) articulate, is never a 'blank slate'. Projects of localism, of building local sustenance, are important for the reduction of carbon emissions and environmental devastation and for the achievement of food security. Sourcing local food is trendy amongst

those with many privileges. It is an option that is often inaccessible for many by reasons of financial or time poverty, and loss of know-how and arable land. For the transformation of dominant order, held in place by people of power and privilege and their myriad of day to day actions, projects of local food in which the privileged may participate need to involve ways of illuminating privilege and the harm this privilege perpetuates. My developed consciousness of a competitive dominant order together with the opportunity to be with people who are ‘marginalised’ by this order has enabled me to ‘notice’ and know our shared humanity. I suggest that this knowing is critical to the ability of the privileged to resist the rhetoric of dominant order that justifies our privilege as earned, suggests poverty is a personal failure and commends us for our charity.

My review of the literature and my reflections on my process support the concerns made explicit by Deetz (1992), Shiva (2008) and Korten (2006) that both poverty and privilege are born of an order that rewards some over others and produces ‘the wealthy’ and the ‘middles class’ in uneasy coexistence with the marginalised and landless. I endorse the ideas of Bargh and Otter (2009) in my suggestion that the development of progressive spaces, such as community gardens, if they are to be wholly attentive to justice, need to consider the oppression of the past. My contention is that the privileged must come to know their place in the stories of the oppressed so that they can feel discomfort and develop a transformative sensitivity to others (Bauman and Donskis, 2013) as well as a commitment to knowing their relational selves. Without becoming unsettled from the dominant stories and master narratives we (the privileged) tell ourselves, we will continue to maintain a dominant order that mostly benefits us.

Non-participation in globalised dominating markets renders people landless, homeless and excluded. Community gardens *can* be places of inclusion and places that unsettle the comfort of the privileged who so often justify their positions as earned. This possibility has been my experience and it is what I refer to as ‘*decolonised community gardening*’ – gardening together with others informed by a critical self-awareness developed through the action of ‘noticing’ the orchestrated normality of a dominant way of being. I consider this critical awareness to be the type of sensibility that Guthman (2008) and Slocum (2006) advocate the privileged to develop if they are to engage in local food initiatives. Noticing values in the context of community gardening and life has awakened me

to who I am and the different possibilities of who I might yet become and to my responsibility to take an active stance in this regard. I share this thinking with my children and now talk about a Pākehā way of living, housing, eating and being. This is a significant shift from my childhood and an unnoticed living of Pākehā culture. For members of dominant group, including Pākehā, noticing how we are and who we are is a new way of being (Black, 2010).

I consider the value in ‘storying’ the connections of our lives. I think of my connection to Henry Hinton – the military settler who was apportioned the land that is now Te Ara Hou for his military service that decimated the Māori settlement of Mangaonua. Through this story (told more fully in Chapter 8) I have experienced the value of a developed understanding, identity and sense of responsibility. Many Pākehā plaques and statues describe a sanitised version of history that is in keeping with dominant order and ‘moral blindness’ to the oppression of Māori. The Pātaka tells a story of Mangaonua Pā, a place that was decimated by colonial forces. It is a structure that questions the legitimacy of sanitised versions of history that suggest people like Henry Hinton deserved the land that was apportioned to them. In the context of a dominating globalised capitalism, the Pātaka is counter cultural and revolutionary because it calls forward an interconnected, spiritual, Earth-orientated perspective.

Learning of myself in the context of local stories of colonisation and oppression has been developing of who I am. Deetz (1992) contends that the corporation produces and constructs meaning and identity in ways, different to the institutions of family and community, “cut adrift” (p. 40) from the stories of history that previously functioned to produce identity and give meaning. My experience of whakapapa, and the locating of my community gardening in a socio-political context, has enabled me to develop a more secure identity. As scary as it was to ‘acknowledge the past’, I ‘notice’ how stories of colonisation gave me a sense of time, identity and what I might do as a Pākehā woman living in Aotearoa New Zealand. The stories of our history no longer scare me but instead renew my commitment to know Māori, to be an ally, and to notice the potential for my oppressive, dominating ways. I have a more developed sense of who I am.

I am moved to develop an ability to describe the connections between human lives, both yesterday and today, both with meaning and resonance so that each of

us can understand who we are in the sea of relationships and deep contradictions that we exist in. Discussing the life of Gary Snyder, a poet and environmental activist, Turner (1995) highlights that “the citizens of an urban civilisation are often not aware of its interdependence with place. Our songs and stories and myths do not arise so much from necessity, nor do they provide information critical to survival. They primarily serve as entertainment” (p.43). If you live off the land that surrounds you, you are more likely to recognise your dependencies on Earth, and perhaps to defend her (Turner, 1995). “When you are informed by your place, you become the voice of its spirit” (Turner, 1995, p. 45). I am learning to speak in interconnected ways and in ways that illuminate the connections between the action that we take and the values that we hold. The following story suggests my grappling with ways of doing this.

After the karakia and blessing of the land for the Pātaka, Matua Pita asked me to get up and speak about the project. I talked a little bit of its significance to the village in terms of the whakapapa but I did not talk as much about how it is a return to the ways of old. Matua Pita had hoped that we would talk more about this. I had talked with him earlier in the morning about the Rena oil spill [5th October 2011] and about the way of the community garden. My suggestion in our conversation was that the way of providing food from the garden for the village [Te Ara Hou] was different to the more oil dependent, globalised food system and its potential for oil related disasters. He agreed and suggested that this, the way of the community garden, was not new but old. He wanted this to be more of the talk that happened at the cup of tea after the karakia. I am still finding my voice with this (field notes, October 2011).

Berry (1995) suggests that contemporary language has been degraded to support the industrial/consumerist vision. I notice the constraints of my language for the expression of an interconnected worldview that I wish to live with and that I wish to convey to others and to my children. In our time in the garden as coordinators, Kaye and I issued many invitations for people to join us in the garden. I noticed that in issuing the invitation that it was very difficult to describe my intent. I notice how it is easy for people to think ‘it’s just a garden and why does it matter?’ The meaning that I give to the garden is hard to convey in the context of everyday life dominated by schedules, work and family expectations and markets.

Challenging the way it is can be complex...and so it is tempting to leave the garden as a garden when really it can be seen as so much more than this (field notes, October 2011).

Together with Karen I recognise how Pākehā, along with other colonised peoples, have lost a spiritual language. Spiritual, connection illuminating, ways of talking have been colonised by the discourse of global capitalism. Dreams exist around us and are rarely articulated. However, I have observed through my work with Matua Pita, Karen, Alice, Kaye, Tim, Maria and others that dreams can be conveyed in relationship, in talking together and also in rituals that are illuminating of our interconnections. Ritual is described by LaChapelle (1995) as important because we [humans] are unable to know or express the intricacies and complexities of this world and its inter-relationships. In this report of my research I have highlighted the ritual practices of land blessing, gifting food and whakapapa all of which are conducive to the expression of interconnection and spirit.

11.1.3 Ritual

The valuing and ‘noticing’ of interconnection and my commitment to this way of being human has encouraged me to think and act in ways that are new for me. At various points I have suggested that the food from the Te Whare and Te Ara Hou gardens could be shared in particular ways. I have suggested the sharing of food in acknowledgement of Tangata Whenua and in ways that draw attention to past and to the importance of connections for all of us. Food from the Te Ara Hou garden has been shared with Ngāti Hauā, at Poukai and more recently during the Pōwhiri for Bishop Helen-Anne to Te Ara Hou village. This gifting of food from the whenua has drawn consciousness to, and highlighted the connection between food from the whenua, our lives, and the lives that have gone before. The gifting of food from Te Ara Hou has been part of the rituals of Poukai and the ritual of Pōwhiri. The connection between kai, whakapapa and our lives has been celebrated and articulated at Te Ara Hou, acting as a call towards a more connected, relational way of being human with Earth.

Matua Pita reiterated to me again the significance of sharing kai from Te Ara Hou with Ngāti Hauā (personal communication, February 2014). In this sharing of kai, the iwi was being nurtured by their whenua that was unjustly taken from them.

Kai always tastes better when it is from your hands but when the land that feeds you is that land of your people this brings an added kind of sweetness (Matua Pita, personal communication, February 2014).

I notice that this ‘food sharing’, as a small act of justice perhaps, falls far short of the return of the land of Mangaonua Pa that was so unjustly taken.

Noticing values and knowing the many connections of life through stories (whakapapa) has encouraged my action including the sharing of food as an ultimate connector. The action of sharing food in ritualistic ways has brought the sweetness of connection to the lives of others. Food as connector to past, present and future and to Earth has been colonised and lost in the globalised commoditised food system. The action of sharing food in ceremonial ways supports the restoration of a way of knowing of food as whenua and of Earth Mother on whom we all depend and through her we all connect.

LaChapelle (1995) and Berry (2013) highlight the importance of ritual in the work of reconnection. Encouraged through the teachings of the Enlightenment philosophers, Western cultures have tried to relate to the world through rational and logical, mechanistic thinking (LaChapelle, 1995; Berry, 2013). The dominance of this thinking is now associated with environmental degradation, human suffering and the possibility of human extinction (Berry, 2013). The report of my research endorses the advocacy of LaChapelle (1995), Capra (2002), Shiva (2005), Stewart-Harawira (2012), Williams (2012) and Berry (2013) for the need to know the wisdom of indigenous cultures who know that their relationships with Earth require the whole of their being.

LaChapelle (1995) suggests that, for Western cultures, it helps to begin to remember the rituals and practices, including season festivals, which were once part of their ways of being human. These rituals and practices reconnect the right and left brain, the conscious and the unconscious, the human and nonhuman. I consider them as ritualising the institutions of Earth. They are therefore generative of an interconnected worldview (LaChapelle, 1995). As a Pākehā New Zealander, I consider the reflections of a Crow Elder quoted by Gary Snyder (as cited in Turner, 1995) that the spirits of a place that I have been in long enough will talk to me. I consider therefore not only the practices of my indigenous Celtic roots but also the practices of Te Ao Māori that are becoming increasingly familiar to me. I walk with the spirits of Te Ao Māori every day together with the spirits of my Pākehā ancestors. I consider how the spirits of Te Ara Hou and Mangaonua Pā kept me attuned to Matua Pita, and helped me listen to him. For Pākehā, listening to Māori Kaumātua and Kuia is an important aspect of building the discourse of 'legitimate Māori authority', as advocated by Huygens (2006), in Aotearoa New Zealand.

In Chapter 8, I reflect on blessing of 'land' as a connecting point for the development of Māori-Pākehā relationship. However, in consideration of the interconnected worldview that I *now* consider important to my reorientation to Earth and to spirit, such processes hold greater value to me. I understand more of how such processes may help us [humans] to acknowledge the existences which cannot be seen or easily explained and the spiritual dimension of life, that as LaChapelle (1995) suggests can sometimes be beyond words. They hold promise for the strengthening of marginalised institutions.

Prayer or reflection with the force that I identify and describe as 'God' is one way or one practice of my everyday life that instils and maintains in me an interconnected valuing and perspective. However, for my prayer and reflection to be conducive to this valuing, my 'God' needs to be a God of universal love and interdependency. I consider my sometimes lack of prayer or reflection with 'God as universal connector and love' as a barrier to my own transformation and therefore my own ability to 'be the change I want to see in the world'. I consider the suggestion of Capra (1995), spiritual ecologists Macy and Johnstone (2012) and Berry (2013), and transformative educator Curry-Stevens (2007), that the work of developing an interconnected worldview is inevitably a spiritual journey.

While I advocate for an interconnected perspective I am also mindful that without an analysis of power and reflection on the wellbeing of all others in the web of connections, the value of interconnection may be abused just as any value might. All relationships, even when understood as deeply connected, are vulnerable to the abuse of power. As Foucault (1976, cited in Burr 2003) suggests, any available discourse can be appropriated by more powerful groups and used for their own gain. In those situations where I am a person of privilege, I may use my connections to other privileged people in self-promoting ways, consciously and intentionally, or it may be that my connections automatically ensure my interests are taken care of and this benefit is unnoticed by me. My reflection on the valuing of interconnection in Te Ao Māori could be interpreted as my appropriation of Indigenous knowledge for my own gain. 'Concern for others' is a principle of my Christian faith. It is a principle or valuing that contradicts the valuing of self-advancement or self-gain and the oppression of others. My attention to this contradiction is important to the institutionalisation of 'concern for others' in my life. However, I note also, that 'concern for others' is prone to abuse. I hence

contend that ongoing reflection and openness to challenge is perhaps the only promise that I can offer others in the pursuit of an ethical life.

11.2 Reflections on noticing

Let no one be discouraged by the belief there is nothing one person can do against the enormous array of the world's ills, misery, ignorance, and violence. Few will have the greatness to bend history, but each of us can work to change a small portion of events. And in the total of all those acts will be written the history of a generation.

Robert F Kennedy

Through my attention to noticing values and ways of being human, together with a developed understanding of the exclusions of the dominant order, I have become more conscious of the choices that I have in my everyday life. I have also become more conscious of my worldview and how the way of being associated with my culture [Pākehā] dominates the world that I live in. Through my research and my attention to ‘noticing’ values, I have become more acutely aware of the seductive and pervasive influence of ‘commodity consumption’ in my life. As a result of noticing interconnection and relationship, I am less likely to indulge in impulsive consumption. I dislike shopping because I cannot easily determine the relationships that I am engaging in and the probable lines of exploitation that exist to Earth and to my brothers and sisters throughout the globe. This means that I will continue to wear the same thing much longer than many of my friends might. I no longer celebrate consumption and do not applaud others for their accumulation of commodities – a contravention of an often unnoticed cultural norm increasingly visible to me. I am also more likely to reduce, recycle and reuse - actions that are encouraged by proponents of steady state economic theories developed by Daly (1974) and promoted by many ecological economists including Murtaza (2011). I consider that a relatively non-consumptive way of being is encouraged through attention to noticing values and in particular a desire to know the relationships embedded in my action and the values that are upheld when I do something.

Noticing connections and ways of being human that I may or may not support in my supermarket consumption is a very time consuming occupation requiring a high level of reading, thinking and observation. I notice again, the privilege of my available time, my education, and my range of choices with regard to my spending

capacity. Noticing the relationships, conflicts and ways of being human that I might support or not support in a community garden is comparatively easy. The glossy, packaged lined supermarket readily obscures my vision and encourages my insensitivity to oppression. The propensity for moral insensitivity in the hurried lives of the privileged is highlighted by Bauman and Donskis (2013). I feel a weak match for the skilful and seductive messages of marketers and the well-resourced public relations experts employed by corporations to promote not only products, but ways of being - justifying exploitative forms of production and consumption. In community gardens, there are people, plants and relationships that I can know and that I can begin to comprehend. My moral sensitivity seems more possible in this context. Community gardening has provided me with an opportunity to do trade and exchange differently and to 'notice' the possibility and fluidity of reciprocity. It is as an activity that has helped interrupt an otherwise potentially easy, but now due to 'noticing' far more complex, commodity consumptive path. These are some of the changes that this work of noticing both in community gardens and my life has developed in me.

My 'noticing' and my desire to know the relationships that I am engaging in has reduced my commodity consumption. In my reduced consumption I consider the livelihood of the shop owner whose income I no longer sustain. I consider the likely unemployment and business failure that may result if 'reduced consumption' became 'normal'. Jackson (2009) refers to this situation as the 'dilemma of growth'. I am encouraged by the ideas of Hamilton (2003), who advocates an increase in part-time employment combined with a greater respect for subsistence living and service, rather than product, orientated consumption. These may be some of the pathways away from 'economic growth' based trade and exchange towards what Daly (1974) refers to as the 'steady state economy'. I also notice that my privilege affords me the luxury of sometimes buying 'fair trade' products, and that in this consumption I am a participant in what some economists call 'elite markets'. Non-market-based trade and exchange is also a choice that I have and I am inspired by the developments of 'time-banking' and other relational forms of exchange.

My privilege affords me some choices that others do not have. However, as Alice suggests even if

...choice is a luxury (I [Alice] actually don't believe it is)...why should that stop us from acting on it? Too many middle-class people are working in jobs that they know are not good for their wellbeing and/ or not good for the environment, because they think they don't have a choice (email communication, from Alice to me, February 24th 2014).

My privilege also means that for the sake of survival or making ends meet, I don't have to make as many choices, like reduced consumption, that less privileged others simply have to make.

The act of 'noticing' has heightened my awareness of the choices that I have and the choices that others don't have to the same degree. However, there are some possible complexities in the choices that are available to me that are challenging to understand. Further, the choices that may be presented to me may involve considerable change, and change is difficult for people like me who can easily enjoy the comfort of their many privileges. The ability to reflect together on noticed contradictions, and the choices that are made more apparent through noticing, is an important consideration in the development of greater consciousness in the everyday lives of the privileged. Without the development of 'noticing' and then 'noticing' choices, the privileged will continue to suggest that critiques of dominant order (global capitalism), such as the one I present in this report are unhelpful and that they have no choice.

Maria: ...some of my friends tell me that this [critical] analysis is unhelpful - and that we must live in new ways.... I still cannot see HOW we do this without an analyses of what we propose as 'new' and 'transformative' and how such a change can be explained/justified as contributing to this new future - that 'new' ideas are not just an 'escape' for those who can afford to. However,- I also see that we could be caught in paralyses by analyses... and it is BETTER to find a way to 'be' that is fruitful and not so debilitating

Anna: The critique matters...I dig in the community garden and then go home to my haven of privilege...What am I asking myself to give up?...Maybe there are ways that we can 'not only' be privileged but 'also' work hard to change or use our privileging....perhaps there has to be a practical response or we are paralysed...Community gardening is something I'm trying. In the community garden I have worked alongside young people entwined in the criminal justice system, bishops, bosses, workers...all these imposed 'definitions' and identities did not seem to matter in the garden.

(Email conversation between Maria and me, March 2011)

Within my privileged community, people sometimes suggest that the critique of global capitalism that I offer in this report leaves them with a sense of not knowing what to do and in a state of paralysis. However, my research demonstrates that a critique of dominant order combined with the action of ‘noticing’ values in my life and community gardening is unsettling of privilege, illuminating of choice, and developing of a more conscious, sensitive self. Community gardening, informed by ‘noticing’ and my growing awareness and critique of dominant order, enables me to use my privilege, to let go of a segregating order and imposed identities, and to realise ‘shared humanity’. The suggestion by ‘the privileged’ that we have no choice but to accept ‘dominant order’ represents a shifting of the responsibility for their own inaction onto those providing the critique. The privileged have a choice to engage with their own creativity and their own possibility for change. Noticing value contradictions and illumination of choices for action, is a worthy endeavour amongst those who, through their many privileges, are most contributing to the maintenance of the dominant order.

11.2.1 Exploring noticing as method

My research suggests that attention to ‘noticing’ social contradiction is a useful method within the realms of first person action research. Action research is a methodology that is motivated by a concern for the generation of conscientised actions that are understood as important outcomes of ethical research. Representational research has no such action imperative and instead attempts to relay ‘what is’ rather than prompt action for ‘what could be’. ‘Noticing’ is an action that, as my research demonstrates, promotes conscientised action. In the context of community gardening and my life, noticing has spurred me to talk with others about social contradictions and has encouraged me to draw attention to history, colonisation, spiritual considerations, interconnected ritualistic practices and value biculturalism. These are the generative, as contrasted to representational, outcomes of my first person action research. I consider noticing to be a particularly valuable research method for privileged researchers like me who are deeply wedded to the dominating institutional context having been privileged through it and benefitting from it. Privileged people are those who are ‘winning’ in terms of the material outcomes derived through the dominant institutions of capitalism that are generated from a commitment to competitive individualism in

which unequal outcomes can be rationalised as an aspect of meritocracy. One of the possibilities of ‘noticing’ amongst the privileged, suggested by my research, is that it may enable them to *not*, as Guthman (2008) and Slocum (2006) warn, consciously perpetuate the hegemony of their dominant culture and perspectives, but instead develop a different sensibility that, as philosopher Kruks (2005) encourages, uses their privilege well.

The art of ‘noticing’ can be an invitation to be more mindful. However, noticing does require energy and commitment, and an attentiveness that people, caught in the throes of a dominant order may find challenging. Reflection and contemplation do not sit easily within busy days spent clamoring from one task to the next contending with imposed schedules and timeframes. It takes time to converse fully about the concerning issues of our time. The virtue of slowness is important to the possibility of noticing as an action research method.

During the time of this research, I have, through my growing attentiveness and noticing, become an active ‘exploiter’ of social contradictions as urged by Seo and Creed (2002). I am learning to find ways to expose contradictions in ways that don’t develop a sense of threat or vulnerability in others. I seek to continue this work of noticing in ways that engage people in thoughtful conversation that does not threaten them and where they don’t have to be ‘right’ or ‘wrong’. While I have attempted to use Socratic dialogue as a researcher, I have not always named it as the type of conversation that I am attempting to have. On numerous occasions, prompted by noticing, I have suggested to Tim that we might talk about a moral choice in our family life that has become more obvious to me. I have suggested that in our conversation we might not get to an answer or to a clear assessment of what is right or wrong or what to do. I have attempted to develop a way of talking advocated by Muff et al. (2013) that is self-reflective, critical, analytical but able to hold the tension of not knowing the answers. These conversations have often seemed quite frustrating to Tim. However, when I named the method as Socratic and provided a more detailed explanation of it, this appeared to lessen his frustration.

I admit that I find that type of dialogue challenging – I like resolution and “answers”. And I think we both struggle at times to keep the discussions from getting combative or personal – battling it out as you say. I think the concept of Socratic dialogue is good as long as both parties are aware that they are engaging in Socratic dialogue! If

the various parties understand from the start that the goal is not necessarily to arrive at an answer, or even an agreement, but rather to advance the thinking and dialogue (dialogue for dialogue's sake) then I think it would be much more effective and would not regress into the traditional argumentative modes (email communication from Tim to me, January 9th 2014).

One of the recommendations from my research is that, if noticing is a practice that is explored in other families and communities, a thorough, practiced and named engagement with the processes of Socratic dialogue with research participants and/or co-inquirers would be fortuitous. Socratic dialogue may be a particularly important method to learn for researchers who are engaging in 'noticing' with those that they share many decisions of their lives with, as I do with Tim. As I commit to noticing in my life, I also commit to understanding more of this way of conversing. The contradictions that I have noticed in my research are not, as I see them, always readily resolvable. Many are likely to continue to beset my life – such as the contradiction between my family's capitalist accumulation and our Christian ethics of 'concern for others'. I don't always know what to do with a noticed social contradiction, as there are so many. I also have limited influence on the impulsive and non-reflective action of others.

Impulsive action is actively encouraged by people whose job it is to ensure the continued participation of people in competitive markets. However, when I 'notice' my values I am also more likely to notice my choices and consider my actions in light of my values. I am more resistant to impulsive action. My noticing encourages more reflective thought and more deliberate consideration of the choices that I might make. In a recent conversation, Alice and I reflected on the idea of 'limited choice' and why it is that people have a reduced sense of their own agency and ability to make a difference in the choices of their everyday life.

Anna: You said "I think the important thing is that people know they have a choice"...For me, although I may know I have choices and notice the choices I have, sometimes I choose to make little of the difference between these choices, such that what I do does not really matter. However, my theorising suggests that what I do does matter for how the world may or may not be. I am wondering how I maintain a sense of mattering!

Alice: ...for some reason we do think our individual choices don't matter. I am very curious as to where this idea (belief?) comes from. Maybe the school system, where (in my experience) we usually have to repeat other people's ideas, rather than learning what to do with our own? Maybe hierarchical religious structures from hundreds of years

ago, which are still affecting us unconsciously? Maybe family conditioning, necessary for survival in hard and/or dangerous times? Maybe it's a way of distancing ourselves from accepting a share of responsibility for unjust situations or abusive cultures etc. 'I'm just one person, I couldn't do anything to stop it.' Well, maybe so, maybe no

Anna: ...perhaps it's a lack of hope...I feel like I am swimming against the tide. Not consuming is still marginalised activity and it's most certainly not a choice that is marketed to us...Perhaps we are less controllable if we have a sense of our own agency. Who is telling us that we 'might as well not bother?'

(Email conversation between Alice and me, February 14th 2014).

The notion that we [all those people whose lives are embroiled with a competitive order] 'might as well not bother' to 'swim against the tide' is an idea that I consider to be associated with the maintenance of the 'dominant order'. My observation relates to Herman and Chomsky's (1988) notion of the 'manufacture of consent'. This consent relies on the prior manufacture and embedding of ideas and values to be 'taken-for-granted' as necessary to the organisation of humanity. The Corporation does not want us to start a revolt! Having people in my life who are also interested in 'noticing' and who I can reflect with about the values of our lives is something that I consider to be conducive to developing resistance to the manufacturing of our consent and enabling of our conscientised action.

One of the experiences of noticing that I find challenging is the way that when voiced, shared, or acted upon 'noticing' can sound as if you are living from a 'moral high ground'. As I note in Chapter 8, I have been described as 'self-righteous'. At times I have not wanted to point out a 'noticed' social contradiction because it might create dis-ease or conflict. This has meant that I sometimes keep my noticing to myself. When I do this I experience some inner turmoil because I feel like I am being forced to collude with oppressive actions maintained through widespread unconsciousness.

Some of the choices that 'noticing' encourages may seem odd or like acts of martyrdom to others. Just recently I joined with a friend to sort through piles of rubbish so that we could retrieve the plastic and reuse it again. I had shared with her the 'value contradiction' that I was experiencing with the use of plastic plates for a gathering we were part of facilitating. My friend also experienced this value contradiction and together we decided to do what we could to reduce the conflict we were experiencing by retrieving plastic that was otherwise destined for the

land fill. The choices that ‘noticing’ presents are not ‘normally’ considered. The presenting of a proliferation of choices of the actions that I or we (whoever it might be that I am with) might take or how we might be is in effect counter cultural to what might be considered ‘normal’.

Noticing values and the resulting proliferation of choice and complication is an action that slows choice and life down. Such slowness is, as Clements (2009) suggests, important in peaceful and altruistic decision making. I consider the value of ‘slowness’ in meeting and decision making processes so that the often quick, ‘normalised’ ways of dominant order might be ‘noticed’ and the sometimes marginalised processes of spirit and reflection reclaimed. Just recently, Tim and Charlie were heading out to ‘go shopping’ and I asked: “Do we go out and get whatever it is that we think we need whenever we think we need it?” They stared at me, glanced at each other, rolled their eyes and appeared frustrated by my question. It is not easy to live with a ‘noticer’! I can see how ‘noticing’ and the idea of ‘slowness’ may be frustrating for people who are more familiar with the pace of ‘dominant order’. However, I now see ‘noticing’ as a moral obligation. When I let my ‘noticing’ percolate the feelings of conflict and sadness encourage me to act for what my developed conscience is telling me.

My action of ‘noticing’ has increased Tim’s noticing. We frequently talk about the levels of competition that we notice in our privileged community particularly around the ‘successes’ of children in terms of sports and academic achievements. I have also shared this ‘noticing’ with a number of my friends who also feel challenged in a choice to either participate in the competition or resist. Like me, they are concerned that their non-participation will disadvantage their children and that their potential participation is a contribution to a level of competition that they dislike. One of my friends reflected to me that it’s a ‘dog eat dog world’ suggesting that people are generally out for themselves, concerned with winning to the point of annihilating their competitors. This ‘dog eat dog’ mentality is developed through the capitalist order which positions peoples as competitors for Earth rather than interdependent with her and each other.

My writing and reflections have stirred people to think.

If you and I cannot converse this position of despair - and move it to a position of deep and genuine hope --- WHERE would we have this conversation? I thank you for it. Your integrity and trust are part of

my HOPE that remaining engaged with this deep challenge IS THE WORK that needs to be done..... and to find the energy to stay engaged....(email communication from Maria to me, March 18th 2011).

I think the process and the questioning is very helpful. You (and I) are acknowledging the events and reflecting on them in a way that isn't very usual for people in western culture. I think we're making the path by walking it! (email communication from Alice to me, September 25th 2013).

I have sat in the quiet of my office at this later hour to read your chapter and felt so blessed to immerse myself in your reflections and thinking, your questioning and responses..... wow, it took me to that other realm where contemplation and deep thinking are a food in themselves – thank you for this gift...(email communication from Karen to me, February 13th 2014).

Oh! My golly. You have given me so much to think about. Our time in the garden seems so long ago. They were so special and I often think about them. I loved it with all your feelings and passion mixed together and the odd thing is often what I thought and never voiced...Thank YOU so much again for making me THINK again (email communication from Kaye to me, February, 21st 2014).

You challenge me. I enjoy it because you get me to go deeper (Matua Pita Te Ngaru, personal communication March 14th 2014).

Oh WOW! This is wonderful, really really wonderful. It brought tears to my eyes. What a privilege to be surrounded by those who enable you to feel safe enough to write this. Thank you for sharing. I am immensely grateful. I do not think I could produce something like this without feeling my own identity is being 'questioned' or used by others...Is that capitalism at work or narcissism? (email communication from Justine to Maria, March 15th 2014).

From my perspective the question is not so much about what the impact of noticing is, but how I might share my noticing more lovingly, how this practice might be sustained in my life and how it might be increasingly generative of thoughtful conversation.

When lived to its fullest possibility, noticing encourages a deep and full assessment of self and the values that one attempts to live by. This self-assessment can be challenging and gruelling and has the propensity to result in depression and a sense of joylessness that is noted in my reflection to Karen:

I do find that sometimes all the aspects of life that I now 'notice' can get me feeling a bit down...I see the privilege around me and my own place in it all and it can feel sometimes a bit hopeless and harsh. I went to...a beautiful place on the weekend and I enjoyed it but my

heart also cried out for how very unfair it all seems, and I noticed the many things/concerns that seem to serve to distract us...

I think that the only way I can resolve this for myself and still feel joyful, be grateful, and 'let things go sometimes' is by developing my relationship with God, praying, passing things over, and then responding...I want to be able to turn my 'noticing' into energy rather than sadness. I am wondering if there might be some regular practices in my life that help me manage or release all the things that I feel so that they don't overwhelm me (email from me to Karen, June 4th, 2014).

Noticing the connections between privilege and oppression is challenging work for privileged people. I highlight this challenge as part of my advocacy for the need to provide places and opportunities to process the intense feelings that can arise from noticing so that fruitful responses can be made. The challenges of noticing for privileged researchers are resolvable and, based on my experience, the facilitation of noticing amongst the privileged is imperative if we are to develop our full capacity as moral human beings. The examination of work that moves close to your soul, as I consider self-reflective work does, can be particularly intense. I write this as a loving caution to other privileged researchers who engage in this work.

Through the workings of self-reflective co-inquiry, I have discovered the possibilities of noticing as a research method that enables the development of conscientised action (including reflection) with others. I have become more aware of the choices that are available to me and the extent of my own agency in relationship and organisational change. Working with intention and purpose requires self-reflection. By engaging in reflection I have become more aware of my intention, my purpose and my life.

11.2.2 Choosing moral blindness

My feelings of shame as a Pākehā for the suffering and oppression of Māori in Aotearoa are part of my being. I noticed this most recently when I was relaying the history of Te Ara Hou to some new gardeners in the community garden. I talked about Mangaonua Pā with ease, but emotionally it was difficult to talk about how Pākehā decimated the Pā. I said something like “and then Pākehā came and took over the land and now it belongs to the Anglican Church”. I felt my eyes pop open with the realisation of the truth that I was speaking, and I noticed how the gardeners saw this and giggled slightly possibly because they saw my

awkwardness and felt my discomfort. I felt similarly relaying the story of Pākehā colonisation at a powhiri welcoming Bishop Helen-Ann to Te Ara Hou village. However, my Māori colleague encouraged me to continue speaking about this “as then it is not *only* Māori who are doing it” (personal communication, March 2014). The shame of the past is still in me. Matua Pita encourages me that there is no point in this feeling that he describes as ‘whakama’ and that I describe as shame. However, telling stories of the past calls up my shame and feelings that I work to process towards redemption and actions of responsibility. The alternative to not feeling shame is perhaps to deny a past that led to the dominance of my Pākehā way of being in Aotearoa New Zealand. My act of responsibility is to notice who I am, my ways of being, my valuing and the way I resist or continue this dominance through the actions in my life.

I notice the ways that I bury both my action of noticing and the feelings of shame related to noticing in some of my acts of consumption. I do this so that I can continue shopping for what it is that I want and when reflection would simply slow me down too much. I choose ‘not noticing’ when I just want to ‘get my own way’ – whether this be while shopping or in life with others. A lack of attention to noticing does not maintain a politics of respect as described by Childs (2003, cited in Dupuis and Goodman, 2005). I bury my knowing of the connections or possible connections between my consumption and the oppression of others when I just want buy something so that my family can ‘fit in’ or even be acclaimed as commodity purchases so frequently are. I consider how people, including me, bury their consciousness when it is too hard to acknowledge all the connections to oppression that their actions involve. I consider how Pākehā settlers perhaps honed their blindness to the oppression of Māori in New Zealand because they were seeking security within the dominant competitive order that marginalises those that lose and that don’t ‘fit in’. When Pākehā came to Aotearoa New Zealand, they rationalised their oppressive behaviour towards Māori by telling each other that they were morally superior, less primitive and more advanced (Black, 2010; Came, 2012). ‘Not noticing’ enables the justifying and rationalising of oppressive actions. Today I consider how I rationalise consumption and therefore the oppression of others in similar ways. I notice that I can tell myself a story that allows my consumption – it is a story that goes like this:

You don't have to make life hard on yourself Anna. Everybody else is doing it and you can do it too. Not everything has to be so complex and so difficult. Live a little why don't you. You deserve it.

Throughout this research I have questioned this story that is so seductively told through the stories of the many glossy adverts that infiltrate my day. I have questioned my privilege, and I do not see it as earned. I notice that 'the dominant story' of deserved privilege and uncritical consumption can come back, like any unconscious behaviour might, particularly when I choose to let my critical analysis of dominant order slip from my consciousness. With passive thinking, and a mechanistic worldview, my decisions seem more vulnerable to the pressure and pervasiveness of ego, commercialism, consumption and personal gain. I see my passive thinking and potentially mechanistic worldview as giving rise to the oppressor and "virus of adiaphorization" (p. 43) described by Bauman and Donskis (2013) with its symptoms of insensitivity, listlessness and a lack of concern for others. I consider the importance of active thinking (of not responding with passive compliance to the dominant ordering of myself as a system endorsing being), conscious not unconscious. I actively seek an interconnected worldview in terms of its propensity to encourage reflection in my work and in my everyday action. I have come to see that a reflective, contemplative self is a possibility for me and a site of resistance to dominant order. As I have found this possibility in myself – I recognised its already present in some of the people I have met – in their willingness to expand that awareness. In others, I have noticed initial resistance, curiosity and then engagement. In yet others, I have noticed withdrawal from such conversations. I consider that my attention to 'noticing' is enhancing of my moral sensitivity as advocated by Bauman and Donskis (2013).

Within my privileged community, I notice the lines we use to rationalise consumption such as: 'I hardly ever do this', or even open confessions to shopping, perhaps seen as a sin but if told then forgiven. I notice how I rationalise consumption as an expression of love. Sometime I notice people acknowledging the connections between consumption and oppression, but I also notice the sometimes quick suggestion that options are limited or that the consumption is deserved. I notice how people want to relieve themselves from the bad feelings and conflict that their noticing of oppression can bring. Educators of the privileged report that deflection of discomfort amongst privileged students signals

that the counterhegemonic learning has not been achieved (Curry-Stevens, 2007). Noticing values, relationships and connections and then making moral choices based on noticing is difficult work. It is challenging to be honest about the stories and the connections between our lives and the oppression and others. As I have experienced in this work, it is possible to 'notice' alone, but it is also potentially joyless, tiring and unsustainable.

Anna: I feel so tired at the end of my weeks knowing that the answers to this problem of poverty lie so much in privilege and what maintains the 'way it is' - I see a broken world of individual homes and families. I wonder what the world would be like if we let go of our ties to money and live as if we were the same body, looking after each other and trusting each other for each other's security. It is a dream I know.

Maria: And I feel so sad that one of the outcomes of our work together is that you do not feel energised. It is a 'weight' I also carry... and even as I worry about what is around me immediately... would it have been better for you, if, at the outset of our conversations about your study, you had selected a nice tidy marketing project... for something 'good' that needs promotion?

Anna: I've just been reading this morning some of Robert Consedine's [Consedine & Consedine, 2005] thinking on white privilege and take heart from that. He does not appear to be stuck in guilt, but appears to be willing to expose his privilege, even if he does not know what to do about it. I think exposing it is part of the first step and you have taught me the value of responsibility as a way to not feel paralysed. (Email communication between Maria and me, March 2011)

In this conversation I discuss the tiring effects of noticing, but also demonstrate the way in which sharing my noticing with others (in this case Maria) and reading about others who have committed to a similar journey (in this case, Robert Consedine) can be re-energising and encouraging. In this research I have experienced the value of joining with others in unmasking privilege and the possibility of turning 'noticed' privilege into actions of responsibility. My relationships with other 'noticers' keeps me accountable to my privilege and a more reflective, conscientised life. I consider the impact that a 'conscientising' type of university education, enabled by Maria, has had on me. Through reading and conversation with 'noticing others' I have been able to resist possible deflection from my responsibility and the rationalising of privilege that my feelings of tiredness could encourage.

‘Noticing’ the connections between privilege and poverty can sometimes feel ‘too hard’ for me, perhaps because it calls for a level of change that I feel to be ‘too unsettling’. In these feelings of tiredness and challenge, there is the risk of my deflection, the risk of continued ‘moral blindness’ and the risk of continuing my oppressive ways. In order to continue my commitment to ‘noticing’, a community of like-minded noticers seems important. As a ‘noticer’ I need a place to share what I ‘notice’ to hear about others who also ‘notice’ and to consider together what our responses might be. ‘Truth telling’ as Macy and Johnstone (2012) suggest can be a liberating experience for people seeking justice, enabling them to develop new identities based on their core values and their desire to be good (Harré, 2011). I advocate for an extension of the work of ‘truth telling’ and ‘noticing together’ and the provision of safe places for people to voice their concerns about the way the world is and to forge networks of support for the life changes that they would like to make.

The overall goal of transformative learning for privileged students is, as Curry Stevens (2007) notes, for them to become effective allies in the work for social justice. Curry-Stevens (2007) describes the scepticism of some educators regarding the possibility of transformative change amongst the privileged. The privileged, they suggest, can always chose not to act, to deflect discomfort, and can readily find many reasons or justifications for their inaction. In order to avoid these deflections and justifications, Curry-Stevens (2007) identifies three ways to facilitate change commitments amongst privileged students including i) making time for practicing new behaviours in the curriculum, ii) recognise the fragility to these commitments and providing support including possible connections with community groups and iii) attending to issue of self-confidence that may have been affected through the unsettling processes of conscientisation. In my research, I suggest that my relationships of co-inquiry, where I have had the opportunity to reflect with others about the challenges of change commitments, have been vital to my ongoing development as an effective ally. Relationships of co-inquiry and the development of community of committed noticers can hold otherwise deflecting persons of privilege accountable to the responsibilities that their privilege confers.

11.2.3 The shifting of privilege through the art of noticing

From my reading of Shiva (2008), Deetz (1992) and Freire (1970), and through the workings of this research, I have become increasingly conscious of my privileges and of the connection between my privileged ways of life and human and planetary suffering and oppression. This finding suggests the importance of reading critical studies for privileged groups. My research has exposed me to readings I might not have otherwise accessed or even knew existed. It has opened me up to global networks concerned with the same issues that I am. My experience of becoming conscientised are similar to the experiences of other privileged students, as described by their educators including Curry-Stevens (2007), van Gorder (2007), and Guthman (2008). Curry-Stevens (2007) highlights the deep emotions, including grief, fear, guilt and discomfort, that her students experience as they become more aware of their privilege and its connection to oppression. I recognise these feelings in my research also. Through a developed critical consciousness achieved through noticing, self-reflection and co-inquiry, I continue to shift from a place of privilege and naivety towards a confident identity of ally in the work of social justice.

The institution of The Corporation normalises a way of being that is both competitive and exploitative. Ways of being that premise winning or usurping and eliminating the other are normalised and expected in the day to day operation of a capitalist corporation. The usurping and outdoing of 'the other' is a value that I see emanating in the privileged circles in my life. Concerned for a firm foot hold for their children in a competitive order, privileged people provide endless opportunities for their children because they care about their children and also because these opportunities might give them the winning edge (advantage) over others. My response to the noticed level of competition that exists in my privileged community is to talk about it with Tim and with my friends and family.

Anna: and so is our response not to buy into it [zealous competition], but instead live by values like 'concern for others'.

Tim: And then our children suffer...

Anna: Well not in the end...and they are privileged. We need to worry about the children that aren't. We need to find other ways for all of us to be secure.

(Personal communication between Tim and me, January 2014)

In this conversation I notice how I suggest a new way of being, but then turn to my privilege for security. As I reflect in Chapter 3, fear and vulnerability heighten our concerns for being competitive and for staying 'in the game' or 'ahead of the game'. I consider how the collectives of family and State reduce my feelings of vulnerability within a competitive order. I, along with many, feel the conflict of my participation in the established convention of capitalism - the most known way of doing things in my life.

We (people of dominant order) seem to be about building up our Empires, be they our houses, our cars etc, so to give ourselves some security. Owning a home is some security, yet it is about individual property ownership and is immediately excluding...there is only security for some in this way of organising. It seems that because we are lacking the collective security that we can provide each other, possibly expressed as 'I will never let you go hungry, I will always be there for you, I will love you indefinitely' then instead we build up our security in excluding, oppressive ways (email communication from me to Maria, March 18th 2011).

I notice that without integrating experiences that are counter cultural to 'Empire building' and the institutionalised competitive valuing of The Corporation, I am not only less able to resist this way of being but I am potentially less conscious of it. Decolonised community gardening is an action in my life that has connected me to other ways of being human. As Matua Pita suggested, I have been able to see a little of Te Ao Māori. Through my listening alongside Tangata Whenua, I am awakened to not only a more spiritual orientation to land, but also to who I am and the land that I walk on, its history and the position of my people as the dominant owners and capitalists of this land. As Williams (2012) describes, I am part of a group "whose ancestors are the progenitors of Eurocentric capitalist expansion" (p.403). The private ownership of land and resources, as Blomley (2003) alludes, encourages competitiveness in all of us. Noticing the ways that I am encourages me to live more consciously within the organisations of family, State and corporations that I live with and am part of. With greater consciousness of my ways of life I can more readily identify the challenges and opportunities that I have to be who I want to be for the world of interdependence and universal flourishing that I want to exist.

As a privileged person, I can choose to preserve my privilege or I can choose, as philosopher Kruks (2005) suggests, to use it well. Very few people are employed in the work of community gardening. I reflect on how the privileges of wealth

can afford people the ability to give and to do unpaid work. This thinking is reflected in the following passage:

The community garden projects rely on the volunteer work of many...Does the cultural privilege of Pākehā mean that we have the time and the capacity to give to such a project? Are we [Pākehā] using our privilege as Kruks (2005) and others suggest we might? ...I am using my privilege of time and money to develop the concept of a community garden and to strengthen the knowing of the whakapapa of the village. The challenge for me perhaps is to not to be self-congratulatory about this work but to recognise that my privileging in the system, by the system, effectively gives me the capacity to do this work. My humility is important. I do nothing more than what my privileging enables me to do.

Is doing this work shifting privilege? What is it changing? I still get to retreat to my privileged corner of the world. My privilege is still as big as it ever was. Yes I've made some donations in time and money, but it was mine to give, given to me through the system in which I am privileged. I could contrast it with instead spending time in my own garden or having coffee with my friends and then perhaps I see a shift. But is this just the discourse of charity because little really has changed? Or maybe a lot has changed? (field notes, October 2011)

A community garden can be a place where people who are privileged in terms of being able to live their culture easily in their day to day lives, or who have more (sometimes far more) materially than others, can gather with people who do not experience the same privileges. Charity is commonly distributed at a distance, with the more wealthy giving their surpluses to 'the poor'. Foodbanks are a common mode of charity in Aotearoa New Zealand enabling the distribution of food from those who have ready access to it to those without such access. Such mitigating actions are important, and even lifesaving, but they do not address the dominance of the organising values and principles that potentially create the inequity, poverty and planetary suffering in the first place.

In community gardens, while food may be given mostly to 'the poor' and hence 'charity' maintained (the privileged are still privileged and giving to those with less), the giving can be embedded in more obvious or direct relationship. This relationship can unsettle or 'discomfort' the privileged, as it did me, because we begin to see our 'shared humanity' – how 'the relatively poor' are strikingly similar to 'the relatively wealthy' in the things that they care about and in being human. The dominant order separates the privileged and names them as 'different' and 'deserving'. In the community garden I have met people, those with many

privileges and those with few. I have noticed, and endorse Williams (2012) observation, that WE are people, all struggling and all desiring to live a life that we have reason to value. However, because relationships and ‘knowing of the poor’ can be discomfoting for the privileged, threatening the ‘order’ that maintains our privilege; actions of transformative change are at risk of remaining marginalised alongside actions that mitigate the effects of dominant organising. If ‘we’, the privileged, are to contribute to the transformation of a dominant, competitive and exploitative order then we need to accept that our ‘discomfort’ will be part of this journey. Marshall (1999) describes how through her work she chooses discomfort rather than the life of ‘comfort’ that her many privileges offered her. She also ‘notices’ when her research findings are comfortable rather than provocative. I also choose to ‘notice’ my comfort and to unsettle myself in the pursuit of justice.

Given my privilege, I have sometimes felt unsure about enjoying the food from the community garden because as I tell myself - it is meant to be for someone else, someone in need. I do not suffer from the food insecurity that a competitive organising of people and food creates. However, I ask myself why, at the same time as feeling unsure and undeserving of the food from the community garden, has it felt good and ‘right’ to eat some food from here? Is it the whenua calling me to a way of sharing kai together, calling me not towards charity, but towards relationship? Perhaps it feels right to eat some of the kai because in this food, food from the land that I know through the stories that she holds, there is relationship – a relationship that calls me to work for justice and the reduction of oppression in the ways I live my life.

11.2.4 The institutionalising of noticing

The practice of noticing is a voluntary action that I am under no social obligation to undertake. It is not an institutionalised behaviour in my life. My commitment to noticing is encouraged through my Christian faith and my Treaty based education. However, as I have relayed, it is possible for me to disregard and diminish noticing as a practice in my life. Hence I consider how my living of an ethical, reflective life may be governed for and how it may be institutionalised. Incorporating the practice of noticing and reflection into organisational processes is a worthwhile consideration that my research suggests.

Te Tiriti O Waitangi provides a framework for an equitable relationship between Māori and Pākehā. It requests Māori-Pākehā relationship and dialogue. In its spiritual ethic of ‘concern for other’ Te Tiriti, as a lived covenant, has the possibility of preventing Pākehā dominance. My research suggests the value of bicultural relationship and dialogue for the contemplation of ethics and ways of being human. Through reflections in the context of the messy organisations of community gardening, my research highlights the value of biculturalism for the prevention of Pākehā hegemony and the creation of only Pākehā spaces. Governing for bicultural relationship in organisations may enable, as Creed and Jones (2011) highlight, a greater level of value based contemplation and reflection in organisational decisions.

Matua Pita reflected to me how my response and work alongside him has reflected the day to day lived experience of biculturalism. In a recent conversation he stated “you have lived it, you have got your hands dirty, you have not just been pushing a pen around” (personal communication, August 2014). I reflect on his suggestion of biculturalism as relational engagement and how I have attempted to be attentive to Māori hopes and aspirations in my research and community gardening. My research draws attention to a day to day practical living of biculturalism. As anthropologist Cowlshaw (2004) notes, based on her ethnographic analysis of racialised violence in Australia, experiences of processes of decolonisation requires a commitment from people to take the time “to be engaged with, rather than concerned about, others” (p. 67). Walker (1990) also highlights the relational aspects of biculturalism for Pākehā suggesting that Pākehā may be considered bicultural when they “feel at ease [comfortable] in Māori culture and develop some understanding of its values and customary uses” (p.390). My research alludes to the ways in which Pākehā may become more bicultural, including listening to Māori authority, respectfully developing their familiarity with Te Ao Māori and engaging in practical actions that support Māori hopes and aspirations.

I continue to question how my life supports the hopes and aspirations of Māori, yet I notice the continued dominance of globalised capitalism in my life, most obvious to me in my attention to my individualised possessions - *my* house, *my* garden, *my* children - there is still a dominance of this thinking. I continue to participate to win in the competitive capitalist order that Robert Mahuta (cited in

Kelsey, 1999) suggests being the ‘white man’s game’. A commitment to Māori is a commitment we [Pākehā] took in the covenant of Te Tiriti O Waitangi. A commitment to and concern for others is an expressed commitment of all the major religions of the world (Armstrong, 2011). These are the commitments that in my action research and my life I attempt to attend to. There are many people that have lived these commitments far more than me. My commitment has been expressed in community gardening and I consider this to be a unique expression because it has involved my engagement with Māori and the whenua together in a very real sense, both calling me toward the enactment of my Treaty commitments. It has not been easy because most people just want to grow some food and don't want to attend to the politics of the local. However, I think that without this attention the possibility of community gardens being more wholly just are limited.

Chapter 12: Implications of noticing

I have at times been reminded by my peers, by members of my community and by some of those whom I love, that I must be ‘realistic’. “The reality is, Anna...” They are people I spend much of my daily life with, as families, as networks who socialise and support each other in times of need. They include highly educated professional colleagues and they are often people committed to a Christian way of life. All would consider themselves to be ethical people, people who in so many ways espouse strong moral values of justice and a concern for the vulnerable. Their lives demonstrate much goodness and many acts of kindness. The source of much suffering however, including the competitive ways of being human in which there are losers by definition, is not up for examination or challenge in their every-day-life. What, in my circle of loved ones may be referred to as a ‘dog eat dog world’, is an expression of what I have posited as an atomising, competitive and dominating ordering of our humanity and our relationship with Earth. It is not the only way of being human.

Through my research I am more acutely aware than ever that competitive individualism and uncritical consumption are being intensified globally – taken for granted by many as ‘necessary’. These dynamics are posited as necessary elements in the now seemingly naturalised theory of (economic) growth as the primary generator of wellbeing and justice. Yet systemic injustice, growing inequality, and environmental degradation are still exacerbating. Many before me, including those such as Freire (1970; 1990), Deetz (1992) and Dyer et al. (2014) who inform my research, have recognised these dynamics more eloquently than I may be able to. Many courageous people have acted to resist and transform this way of being. I am more aware of their work and their courage now than I was before I began this research. In my community, however, this stream of human consciousness was not and is not a vibrant aspect of our lives. Such people may be seen by my community peers as remarkable, courageous, exotic, and radical – but somehow distant from our everyday way of being.

To continue to accept the prevailing compliance with the dominant order as a necessary form of reality disparages ourselves and diminishes our human potential as moral beings. The dominance of an atomised, self-interested, competitive mentality in human life is developed through the capitalist order which positions

people as competitors against each other. The dominant order of globalised capitalism requires people to resource their struggle, directly or indirectly through the harnessing of Earth's energies to this competition rather than understanding them interdependent with her and each other. My research attests however, that this dominant order is not water tight and that there are many opportunities for people like me, who are privileged on multiple levels, to 'notice values' and to act further in more conscious ways for the valuing of interconnection, interdependence and universal love.

Noticing values is a practice that is transformative of an otherwise mindless subjugation to the normalised values and logics of The Corporation. Any assumptions about the values and virtues of local food are problematic. As Deetz (1992) suggests, and as my research demonstrates, there are politics entwined in every human action. Political contestation can be fruitful or divisive. My research suggests that the skills of listening, of dialogue and of reflective conversation are imperative if political contestation in the realm of local food is to produce new social interactions that are conducive to universal flourishing. The complexities of 'local' in Aotearoa New Zealand require reflective engagement, if indeed local food is to be more thoroughly just.

Neo-liberally driven market organisation favouring corporate values, and the values of competitive self-interest, are implied (and sometimes imposed) as the necessary means to self-preservation and the capacity to care for one's dependents. The instrumentality and pragmatism that underpin this operation, have dominated human ways of being in Aotearoa New Zealand - a vanguard of this mode of economic, social, and political arrangement. It is a form of development amplifying throughout the world – often as encouragement or requirement to make jurisdictions more corporate and investor friendly. The dominance of competitive market organisation, as Deetz (1992) describes, marginalises other ways of organising and being human, including collaborative action and interdependence. Despite small pockets of alternatives to be found in progressive (but often privileged) communities, I notice the marginalisation of the valuing of interdependence, interconnection and concern for others in my own life. I notice my easy deflection of my 'noticing' of the pervasiveness of the particular way of being human that the dominant order enshrines and promotes. Even when moral choices are known to me, I do not always act in ways that I consider to be morally

right. Daly (2014), the pioneer of steady state economics, highlights this denial as a common occurrence among otherwise well-informed and morally sensitive people that connects to the maintenance of ways of being that benefit some but that cause pain for others:

Environmental destruction, like other sins, is not just the result of ignorance. There is ignorance to be sure, but mostly we know what we are doing. We are caught up in structures that demand fast growth, rapid turnover, and quick profits. And that is facilitated both by ignorance of environmental costs, and by willingness to shift those costs on to others... We all seem to suffer from a symptom of leprosy, we do not feel pain in our external organs and structures (our environmental extremities), and therefore do not stop the behavior that is damaging them. In part this is because often the benefits of the damaging behavior go to the people responsible for the behavior while the costs fall on others — the painful feedback is diverted to people who did not cause the damage. The fishermen in the Gulf of Mexico pay the cost of pesticide and fertilizer runoff caused by careless farming (Daly, 2014, para 9-10).

Climate change, environmental degradation and human suffering are perpetuated through a dominating order that I participate in. Berry (1995) locates my collusion with a dominant order within my disturbed, colonised way of being.

Our present dilemma is the consequence of a disturbed psychic situation, a mental imbalance, an emotional insensitivity, none of which can be fixed by any quickly contrived adjustment (Berry, 1995, p. 12).

While I agree that there is a disturbance in my way of being, I consider this disturbance as a signal to seek a response that emboldens me to ethical actions. I choose to hold my discomfort and disturbance with the way the world is and the way that I am.

My attention to ‘noticing’ has heightened my disturbance/discomfort and prompted me to reflect, talk with others and try new things. Based on the definition of successful research developed by Deetz (2003), my research has been successful. It has provided “a more fruitful way of thinking and talking about our shared situation” (p. 427) and enhanced my capacity to act. My research has implications for people who are privileged like me (12.2). I have used the energy of discomfort, developed through noticing, towards ways of being human that amplify necessary interconnection. Bauman and Donskis (2013) describe the inoculation of privileged humanity from the ways that their lives connect to the suffering of others. They describe a common condition of ‘moral blindness’ where

people are desensitised to the oppressive ramifications of their particular ways of life. For privileged people, my research suggests that it is not that we don't know that our ways of life may have oppressive connections but that we choose to deflect our attention from noticing these connections and resist holding our gaze steadily upon them. 'Noticing' has increased my sensitivity to my privileges and to the ways my life connects to the suffering of others. The 'now noticed' social contradictions of my life are painful and uncomfortable. This pain and discomfort encourages my commitment to the development of a spiritually embedded, interconnected, interdependent worldview and way of being human.

I recognise, as noted by Curry-Stevens (2007), that privileged people can readily engage in deflection and choose not to commit to acts of social justice. I remain attentive to this deflection - resisting it by engaging with others in the work of social justice, a response also advocated by some of the educators in the Curry-Stevens (2007) study. I also consider how an expanded sense of connection to all others, including Earth, as advocated by Macy (2013), is important for the prevention of my deflection. I am encouraged by Bauman (2007) to maintain an ethical gaze *into* my life and to develop my moral sensitivity (Bauman & Donskis, 2013). My research demonstrates the challenges involved in this work and the importance of providing opportunities for the processing of the myriad of emotions that may develop as the privileged become conscious of the oppressor that Freire (1990) suggests is housed within them.

Mechanistic and segmenting worldviews, associated with my Pākehā culture, connect to dominant order which is competitive, Earth dominating, and oppressive of others. In my research, I have 'noticed' the pervasiveness of competitive self-interested mentality, as well as ways of seeing and being that enhance an interconnected perspective and, through this, the possibility of universal flourishing. My research has highlighted the importance of an interconnected worldview for the ability to notice the connections of my life, my actions and so therefore the values that I uphold in the actions that I choose. An interconnected perspective resonates with the marginalised institutions of Earth, ecology and Te Ao Māori. Not only does an interconnected perspective enable noticing, it is also a valuing that if practiced and ritualised may serve to transform the competitive and exploitative logics of 'The Corporation'.

My attention to ‘noticing’ has illuminated a myriad of choices in my life. I have noticed that others were willing to enhance noticing with me. The implication of this finding is that encouraging noticing personal complicity in systemically generated injustice and degradation may be a necessary part of education if the urgent transformation of the human trajectory is to be achieved. Noticing social contradictions between various institutional logics could be part of the course work developed by educators who are concerned with conscientising their privileged students. When we [the privileged] become conscious of the connection between our privilege and oppression, the feelings of grief, guilt and fear that we experience can result in actions of deflection or denial as a way of coping. Attention to how these feelings may be transformed into hopeful social actions is an important consideration in the transformative education of the privileged.

My research contributes to the body of knowledge concerned with how a sense of responsibility and transformative agency may be developed amongst privileged peoples. It provides the privileged with some reflections that they may consider for their own contribution to the transformation of an order that privileges them and oppresses others. In this final chapter, I describe the implications of my self-reflective co-inquiry for myself and my family (12.1), for people who are privileged in the way that my family and my community of focus are (12.2), for organisational development (12.4) and for the development of research method (12.5). I conclude the chapter with some ideas about ‘what can be done’ and ideas that might be developed by future researchers who find this work compelling.

12.1 Implications for my family and me

My conscientisation to the values of dominant group has been developed through i) my increasing awareness of expressions of concern about the state of the world in my community and the tendency to deflect from this uncomfortable knowing, ii) my reading of various critics of the prevailing form of global ‘development’ as exemplified in the work of Korten (2006), Shiva (2008), Maxton (2011), and Stiglitz (2012) and iii) through my self-reflective, co-inquiry research method. In this report of my research, I have described my ‘noticing’ of the pervasive values of dominant order in my life and in the community gardens that I have been a part of. Without a developed consciousness of ‘dominant order’, and the values of ‘dominant order’, I, as a member of dominant group, am likely to continue to be

swept into the strong current of uncritical, unconscious actions that maintain my privilege and the oppression of others.

I contend that reflective research, and ‘noticing’ as actions in my life, are important to my ability to resist the powerful colonising institutional logics of The Corporation. As an institution of capitalism, The Corporation suggests that the liberation of people can be achieved through the power and dominance of competitive markets in the orchestration of life and lives. Through noticing I have become more conscious of the sometimes dominant competitive individualism, and other associated values and processes such as pragmatism and majority rules decision making (see Chapter 9) in my life and community gardening. I am aware that opportunities to express my ‘noticing’ may always remain limited. I am however, more conscious of the various ways in which my behaviour may be sanctioned by my privileged community and peers. I notice more readily the paradox of embedded agency in my life. The implication of my research is that for the possibility of the formation of new social interactions, it is worthwhile for me to find ways to continue to integrate ‘noticing’ and reflective process in my life. One of the implications of my research is that I commit to be attentive to the marginalised institutions of my life including community, Earth, and ecology. I am more aware of the value of an interconnected perspective for how it encourages me to be.

Through my ‘informed noticing’, I have become more aware of the ‘value contradictions’ of my life. Such awareness is noted by Seo & Creed (2002) as significant in the invigoration of institutional change. Relationships of co-inquiry have strengthened my ability to ‘notice values’ and in particular to ‘notice’ ways of being that may be transformative of dominant order. I have found ‘noticing’ alone to be difficult, overwhelming and sometimes joyless. Having people who are prepared to ‘notice’ with me encourages my reflection and makes the work of ‘noticing’ more likely, more sustainable and less tiring. As my most constant co-inquirers my family’s, and particularly Tim’s, willingness to reflect with me about the value contradictions of our lives is important for the maintenance of this practice in my life. I am also teaching my children to adopt a ‘noticing’ approach to the world around them. Building the practice of ‘noticing’ into the day to day life of the privileged is a consideration that my research encourages so that we may use our privilege, as advocated by Kruks (2005), and contribute to the

flourishing of others. Learning to share ‘noticing’ in loving, Socratic ways is important to the sustaining of this practice in our lives – this is a development that my research encourages and a skill I intend to grow in my way of being.

My attention to ‘noticing’ oppressive connections has encouraged a relatively non-consumptive way of being and a more reflective, contemplative orientation to life. This is still a developing way of being for me. Through my attention to noticing values and a desire to know the relationships embedded in my action and the values that are upheld when I do something, I have been more able to resist impulsive consumptive practices that are so pervasively marketed to me. This finding suggests to me the importance of maintaining the action of ‘noticing social contradictions’ in my life for the development of less consumptive, more life-sustaining ways of being. The impulsive consumption of those around me can be influenced by the sharing of my ‘noticing’ and the reflective decision making process that encourages my choice to reduce consumption, recycle or reuse. When shared, value contradictions, can develop into action that is conducive to a ‘steady state’ of consumption advocated by many ecological economists including Daly (1974) and Murtaza (2011). My research implies that attention to sharing ‘value contradictions’ with others *can be* a powerful motivator of transformative collaborative action. However, I am also aware that, at times, sharing my noticing, particularly in my family, has positioned me as if on ‘a moral high ground’, as unrealistic, or as a martyr. I am aware of the ‘eye-rolling’ my noticing can encourage (see section 11.2.1). I consider how ‘off-putting’ noticing can be, and how because of this, it has the potential for reverse effects. My research suggests that finding ways to notice with others in supportive, creative and non-judgmental ways is important.

In my research, I have had the privilege of noticing the institutions of Te Ao Māori that give expression to a valuing of interconnection. An interconnected worldview recognises the past, the present and the future, the spiritual and the physical dimensions of life and all of the ways that life, humanity and Earth are interconnected. Encouraged by many, I am developing this worldview in me. However, such a perspective is almost inconceivable – how can I possibly be attentive to all connection in my life? My realisation of an incomprehensible interconnection encourages me towards a spiritual orientation and a more contemplative way of being human. I notice my transformation from an individual

orientation to an interdependent orientation, enabled through this research, as akin to the transformational experiences of other privileged students engaged in conscientising education as described by Curry-Stevens (2007).

My research implies that it is only through a spiritual, reflective, contemplative orientation, enhanced through rituals that acknowledge interconnection and life's complexity, that I might adequately reflect on who I am and how I am as a human being. This finding implies the importance of my attention to the development of ritual in my day to day life that highlights the interconnectedness of our lives and our ultimate interdependency with Earth and with each other. Some examples of ritual that could be integrated into my family life include: prayer or reflection at meal times, that acknowledges the connection between Earth and our nourishment; the gifting of food from our home garden to Ngāti Wairere, the people of the land that my home resides on; and developing and practicing ways of introducing ourselves that pay tribute to the myriad of connections that shape our developing identities and our lives. For these kinds of developments to occur, I need to work on my personal reflective capability and the reclaiming of my spiritual language and my ability to tell stories of interconnection. I am also being sensitive to how far those in my family would be able to come this way with me. Storying interconnection and relationship holds promise for the transformation of a dominating mechanistic worldview that segments interconnected life. My research suggests the value of listening to those who are able to story interconnection and live in meaningful and illuminating ways.

I have described the 'interval of hesitation' that began many of my conversations with Matua Pita, and how these intervals of hesitation and slowness are important to my noticing of values and to a more contemplative, reflective being. My research suggests to me the importance of reflection and a greater valuing of slowness in my decision making in everyday life. I cannot see how as a family we might adequately consider the relationships and connections between our action and the lives of others, without 'slowing down' and increasing our reflective contemplative practices. The work that I describe in this research report, posits the transformative possibilities of greater contemplation in human action and thought for the ability to 'notice' value contradictions and therefore to make moral choices. Contemplation and reflection strengthen the possibility of 'noticing' and the ability to navigate one's life in more conscious directions. My research implies the

value of developing practices of 'noticing' and reflection in life for the sake of universal flourishing. Through a commitment to 'noticing', I choose to engage in unsettling myself from a dominant story that keeps me both blind to my oppressive connections and easily able to deflect my responsibility for these connections.

12.2 Implications for the privileged

Our human wounds are sites of both suffering and hospitality to the divine.

(Nouwen, 1979 cited in Anderson, 2004, p. 313)

'Noticing values', when informed by a critique of a dominant order and the 'stories of the oppressed', is unsettling work for the privileged. My awareness of the connection between my privilege and the oppression of others has stirred up emotions of grief, guilt and fear common to the experiences reported by other privileged students on similar journeys (Curry-Stevens, 2007). Noticing increases the sensitivity of the privileged to others. This sensitivity is important in a world of moral blindness where many privileged people, according to Bauman and Donskis (2013), do not often see the connections between their ways of being and the suffering of others. My research evidence suggests that discomfort can provide a pathway for empathy and can energise the work of justice. 'Noticing' is a worthy antidote to what Hannah Arendt (cited in Assy, 1998) describes as the 'banality of evil', existing in the many small day to day actions that perpetuate what Pope Francis describes as a murderous order (Bergoglio, 2013). My research suggests the value of 'noticing' in the lives of the privileged. Developing opportunities for the privileged to engage in 'noticing' dominant order and the connections between their lives and the oppression of others is an important implication of my work.

In my report of my research, I have identified four things for the privileged to do in the context of local food: i) listen to the stories of the oppressed, ii) know who you are in the context of these stories, iii) keep discomfort present and iv) ask the question 'what are we to do'. My research suggests that these actions will mitigate against assumptions amongst the privileged, described by Dupuis and Goodman (2005), that 'local food' is 'naturally virtuous', and instead provide opportunities for the prevention of unnoticed domination and cultural hegemony

that Slocum (2006) and Guthman (2008) describe as prevalent in the local food movement.

When informed by a critique of dominant order, noticing can enable the privileged to understand the oppressive underpinnings of both their privileges and their charity. Community gardening can draw the privileged into being with the oppressed, enabling an understanding of shared and common humanity. My research endorses the creation of spaces that transform the lives of the privileged by bringing them into closer relationship with people that the competitive order distances them from. As Guthman (2008) discusses, if one of the goals of the privileged engaging in local food is “to enable whites to be more effective allies in anti-racist struggles – indeed to draw upon the resources of white privilege, there is much to be said for participatory action, despite the multiple discomforts it creates” (p. 58-59). My research supports this suggestion.

Community gardening is an action that can remove barriers of perceived difference that inhibit the development of authentic relationships between those with many privileges and those with few. My research implies that conscientising the privileged to the working of dominant order and to the lives of the oppressed, with whom they share their humanity and Earth, are important ‘developments’ for the possibility of universal flourishing. These developments traverse the discourse and practice of charity that, while sometimes lifesaving, maintains distance and segments necessary interdependent human relationship. My research implies a recommendation to teach the privileged about interdependent, interconnected ways of being human just as competitive and charitable ways of being are taught. Researching the impacts of doing this would be worthwhile, as such teaching may encourage the privileged to use their privilege in constructive ways and to realise ‘shared humanity’.

The practice of ‘noticing’ informed by a critical reading of the operation of ‘dominant order’ and ‘The Corporation’ has enabled me to see the many layers of my community garden action. The privileged may congratulate themselves for their commitment to local food without recognising their implication in the ongoing decimation of an Earth-orientated, sustenance based trade and exchange. For the privileged to contribute to the transformation of an exclusionary order that perpetuates both human and planetary suffering, we must learn to ‘notice’ our

privileges and the dominance of the institutional logics and values of 'The Corporation' in our lives and ways of being. My research implies that when informed by a critique of dominant order, 'noticing' may encourage the privileged to reinstate the marginalised Western values of interdependence and interconnection in their ways of being. My suggestion is that it is only with developed awareness of our oppressive ways that we will be able to make a meaningful contribution to collaborative, transformative action that transforms a marginalising order. My research implies the importance of developed self-awareness amongst the privileged for the sake of interdependent, universal flourishing. I consider that a developed self-awareness may enable the privileged, as Guthman advocates (2008), to hold a 'different sensibility' to the one currently operative in the projects of local food.

Local stories told by 'the oppressed' are important for the conscientisation of the privileged. The privileged have benefited from the injustice of the past and therefore have a responsibility to address this injustice. My research has demonstrated that my capacity to question my privilege is limited by how much I know of the stories of my past that give me insight into how I came to be privileged. Without knowing the various processes by which privilege develops, the privileged can readily justify their privilege utilising, for example, the discourse of meritocracy. This discourse suggests that privilege is earned and rewarded based on merit and societal contribution and exists without connection to the oppression of others. Telling local stories of the past from the perspective of the oppressed is important for the conscientisation of the privileged. My research implies and demonstrates the value of such storytelling. Local stories need to be told in connecting, illuminating ways so that the privileged internalise the stories as part of their becoming, rather than maintaining distance and disconnection in our being. The processes of whakapapa powerfully integrate stories, connection and identity. My research implies the value of developing such ritualistic connective practices as critical to the transformation of the privileged and our actions. The findings of my research build on the work of Dupuis and Goodman (2005), Slocum (2006) and Guthman (2008) by suggesting pathways for the conscientisation of the privileged in the work of local food so that we may become more effective allies in the work of social justice.

The transformation of the privileged from life ways that maintain dominant order to life ways of interconnection and relational shared humanity is necessary to the achievement of universal flourishing. In the field of Critical Organisational Studies, the transformation of oppressive ways of life is often called for, yet the means of that transformation is not always clear to find. My research suggests a means for this transformation in the revitalisation of the traditions of interconnection that I understand the practice of whakapapa to be.

Universities are places where the relatively privileged gather and are therefore important places for the teaching of ‘noticing’ and the formulation of moral responses. I have documented the value of my growing awareness of oppression and privilege in the context of community gardening and my life. The development of such awareness for people who are privileged like me means that we will be more aware of our favoured charitable discourse, our colonising, and our ways of being that might use our privilege well as suggested by Kruks (2005). My research endorses the suggestion made by Dyer et al. (2014) that conscientising the privileged to the workings of dominant order, and the ways we are implicated in the maintenance of this ordering, is important work for educators to pursue.

Curry-Stevens (2007) notes that discomfort is important to the learning process for privileged students, because it “signals that counterhegemonic learning is not simply being deflected by the learner” (p. 43). My research endorses this suggestion. However, in order for discomfort to be liberating of new conscientised action (rather than debilitating or paralysing), my research implies the importance of relationship and networks with other committed ‘noticers’. Curry-Stevens (2007) recommends the provision of supportive opportunities for privileged students to process difficult emotions stirred through a developed awareness of their privilege. Feelings of conflict can encourage actions of deflection and denial, and hence it is important that people are able to process their feelings towards new and hopeful social interactions. The rituals and practices of deep ecology may be useful in this instance. My research suggests that such developments in education for the privileged are important if the privileged are to be more affective allies in the work of social justice.

The critique of the local food movement offered by Slocum (2006) and Guthman (2008) highlights the problematic issues of privilege and racism. Noticing racism, dominance and privilege is important work for Pākehā. However, as some of the educators in Curry-Stevens (2007) study note, the creation of a more equitable future cannot rely only on the voluntary actions of the privileged. How the balance of institutions is governed in our lives is an important consideration. Te Tiriti O Waitangi suggests a framework for such governance that brings into dialogue, as Spelman (2013) highlights, two worldviews and their institutions: Te Ao Māori and Te Ao Pākehā. The conflict and contradictions between values and institutions can make for challenging dialogue and decision making but can enable greater justice through increased reflection and contemplation. With Matua Pita, I have explored the conflict riddled stories of our shared history, and I consider that our work together has been generative of decolonised action and an increased valuing of interconnection. My research demonstrates that when Pākehā begin to relate with Te Ao Māori, we begin to notice the powerful institutions of interconnection that reside at least within our memory. The institutions of capitalism fragmented the indigenous relationships of the Pākehā. The interconnected institutions of Te Ao Māori hold promise for the transforming of the colonised aspects of Pākehā culture. The transformation of dominant culture is necessary for the achievement of universal flourishing. In Aotearoa New Zealand, the prevention of Pākehā hegemony is made possible through the development of bicultural relationship governed by the institutional arrangements and ethic of ‘concern for others’ suggested in Te Tiriti O Waitangi.

The research of Jones and Creed (2011) provides some hopeful examples of the fruitful possibility of bicultural relationship in organisations. My research suggests that without Māori, Pākehā may continue to have circular, confusing conversations about how Treaty based relationships may be developed. My research implies, as do Jones and Creed (2011) that these conversations can only result in fruitful outcomes when they involve the people who we intend to be bicultural with.

12.3 Implications for Pākehā

In my community gardening, I did not consider land to be a ‘blank slate’ but instead a political space. The privileged have the time, skills and resources to

engage in the action of local food, including community gardening. Without thinking, privileged Pākehā can, with their greater access to wealth and many other privileges, create a Pākehā community garden. Without exposure to alternative valuing and worldview, Pākehā will continue to operate in ways that they have been colonised to know best. Knowing about spiritual Earth-oriented, life affirming traditions can liberate Pākehā from the confines of their colonised ways of being and enable them to reclaim the diminished Western value of interconnection. In the context of local food, I have had the privilege of developing bicultural relationship and bicultural co-inquiry. I consider how bicultural relationship in the context of community gardens interrupts the potential dominance of Pākehā ways of being and doing. For Pākehā, our engagement with Te Ao Māori can involve our exposure to counter-cultural institutions and values. This exposure increases the likelihood that, as people of a dominant group, we will notice our culture and question its normality. My research highlights some ways that Pākehā may contribute to a grounded, practical, day to day living of bicultural relationship, including through listening to Te Ao Māori authority, respectfully developing familiarity with Te Ao Māori and engaging in practical actions that support Māori hopes and aspirations. This experience of biculturalism has been full of learning for me and I suggest the value of this grounded relationship of biculturalism for other Pākehā.

Justice cannot be created on the back of unrecognised and unreconciled oppression. The oppression of yesterday needs to be part of justice making today. At Te Ara Hou, the Pātaka calls into question the possible dominance of a Pākehā way. Creating Te Ao Māori places, spaces and landscapes is important work in reducing the dominance of a Pākehā world associated with dominant order. Pākehā can be effective allies in work that develops a Te Ao Māori landscape.

Stories of colonisation can be uncomfortable for Pākehā because Pākehā might not know what to do with the guilt that they may feel. Encouraged by Bauman (2007), I have attempted to keep my discomfort present and as a response I have chosen to listen to the voices of Tangata Whenua. I am aware of the voluntary nature of this choice and response, and consider how I am encouraged by the institutions of my Christian faith, my sense of social justice and my knowing of other Pākehā who also make this choice.

Many Pākehā know very little about the history of the places that they live in. Whakapapa brings the past into the context of today and develops identity that in turn acts as a guide to future action. My research endorses the valuing of whakapapa – a practice that I understand to be about seeing and storying interconnection. My report of my research describes ways that Pākehā may recognise Māori who hold authority in an interconnected and spiritual orientation. The presence and leadership of Kaumātua at Te Ara Hou was vital to the ways in which the garden expresses an interconnected, spiritual perspective. This finding implies the importance of the adequate resourcing of Kaumātua and Kuia for their work as leaders of an interconnected valuing. My work contributes to discussions, developed by Huygens (2006), regarding the legitimacy of Māori authority in Aotearoa New Zealand. The transformation of worldview that is achievable for Pākehā when they listen to Māori authority in terms of interconnection and integrated spirituality is an important contribution of my work.

My research suggests that learning to listen to Earth-orientated, life affirming spiritual tradition is a desirable response amongst Pākehā who are often beset with a mechanistic worldview. Pākehā, who experience the levels of privilege that I do, maintain an oppressive dominant order through the dominance of a conscious and unconscious self-interested and competitive mentality that they rationalise and justify in many ways. The work that I present in this report is a testament to the rich learning that develops when Pākehā recognise the authority of those Māori who, despite the ravages of colonisation, know and live an interconnected, Earth-orientated, spiritual, life affirming tradition. My research implies the value of Pākehā listening to Māori authority in terms of interconnected worldview and spiritual integration for the transformation of our potentially dominant self-interested, competitive life-ways. My research implies that Pākehā can make a significant contribution to the invigoration of institutions of interconnection where there is much to be learned from Te Ao Māori ways of being. My research endorses the suggestion by Guthman (2008) that listening is part of the different sensibility required by privileged people in their engagement with the projects of local food, if indeed these projects are to be more just.

12.4 Implications for organisational development

The analysis and discussion that I present in this report endorses the advocacy of spiritual ecologists Berry (2013), Macy and Johnstone (2012) and La Chapelle (1995) who recommend spiritual development for the realisation, reclamation and articulation of an interconnected worldview amongst Western cultures. My described observations suggest that, within the context of a community garden, an interconnected perspective can be facilitated through the spiritual practice of ‘land blessing’, whakapapa, local storytelling and food sharing. These rituals legitimise and call attention to a way of seeing and being human that may be described as indigenous: Earth-orientated, life-sustaining and spiritual. These rituals may be considered in the processes of organisations that are concerned with developing these ways of being human.

My report of my research suggests the value of interconnection as an ontological starting point for organisational development. An ontological position of an ‘interconnected worldview’ is important for the ability to ‘notice’ how humans, their values and their action, exist in interconnected relationships. An interconnected worldview is important to ‘noticing’ because it gives priority to the relationships that exist between us. Values manifest in what people do and their action always exists in relationship.

An interconnected worldview is developed through the Māori concept and practice of whakapapa which describes the relationship between the past and today and how the past is integral to the present. The practice of whakapapa appears to enable an awakening to the interconnections of Earth. It encourages a sense of humility because a sense of the enormity of time and the cosmos is developed. The ritualised practices of interconnection appear marginalised in day to day life and in the day to day operations of organisations. Yet the institutions of interconnection, of Earth, spirit and Te Ao Māori are, as my research attests, among those that have the power to connect us, to develop our sense of awe and to enable us to notice the ways that we are human. My research endorses the work of spiritual ecologists Berry (2013) and Macy (2013) and their advocacy for a developed sense of interconnection. Rituals of interconnection and the development of an interconnected worldview are conducive to a relational orientation and to the development of relational ethics. Such developments are

pivotal to organisations who are concerned with their responsibilities to Earth, to others, to self, and to the past, present and future.

Giving priority to relationship and interconnection does not exclude pragmatic action but connects this action so that it might be productive in an ongoing and sustainable way. Relationships develop through connection and through the more complete knowing of each other. Without this knowing, as my research suggests, relationships are more fragile, perhaps more prone to conflict and misunderstanding and less likely to be sustained. As human beings it is important to be conscious of the institutions and values that govern our lives and determine our actions. Without this consciousness, it is more likely that our actions will be determined by the dominating institutional logics of 'The Corporation' and their normality assumed. My research highlights the importance of making known interconnected relationship, values and institutions for the sustainability of collaborative action. My research implies that an interconnected worldview and the development of self-awareness are important foundations for organisations who are committed to the sustainability of human life with Earth. The transformative impact of developing interconnected worldview and institutional self-awareness within organisations is a worthy research and 'development' endeavour.

Seo and Creed (2002) suggest that conflict and discomfort are important aspects of social and organisational transformation. However, my research suggests that conflict may not be the *only* pathway to reflection, conscientised action and new social interactions. In my community gardening, I experienced a sense of shared humanity. Community gardening can facilitate an experience of equality because in the garden everybody is engaged in the similar work regardless of their relative status in capitalist evaluations. My experience suggests that the recognition of commonality, and the experiences of shared valuing and shared humanity, are also motivating of reflection and the development and maintenance of new social interactions. How experiences of connection, love and shared humanity connect to the possibility of institutional change would be worthy post-doctoral research. The exploration of love as an energising force and organising principle is a worthy research endeavour.

In an institutional context dominated by corporate logics, the noticing of social contradiction may be particularly challenging or even improbable. In such an environment, people are likely to be most unaware of the dominant logics and values of the corporation. Their identities and values may be limited to the corporation because the institutions of family and community are so marginal in their lives. My research suggests that evoking the memory of the institutions of love, family and Earth is important work if indeed social contradictions are to be noticed and self-determination governed by these institutions realised.

My research has highlighted the value of slowness in decision making for both the possibility of ‘noticing’ contradictions, reflection and conscientised action. Without reflection and attention to ‘noticing’, how decisions are made and what values may be being prioritised and made manifest in action, the values of dominant order will likely hold sway. For the transformation of dominant order, my research implies the value of ‘slowness’ and reflection for altruistic and considered decision making. Thoughtful and reflective decision making is necessary if the dominance of the logics of The Corporation is to be noticed. This advocacy connects to those critical organisational theorists, such as Dyer et al. (2014), who question the time pressured race to the markets. It is a change in mind-set called for in the education of managers for the future; a call that is based on the contribution of several generations of critical organisational scholars, such as Deetz (1992) and Seo and Creed (2002), and now assertively expressed in the work of the United Nations initiated Principles for Responsible Management Education (PRME). If people do not spend time talking and reflecting about their actions, the values of their actions, and their ways of being and doing, it is perhaps more likely that the ways of the dominant competitive order will permeate how things are done.

The sharing of food is a practice that is recognised by many cultures as enabling of connection and relationship. The practice of sharing food from community gardens with Tangata Whenua and as part of Māori ceremony and custom has been affirmed by Matua Pita and others who have recognised the significance of this action for the way it highlights the spirituality and interconnectedness of food, Earth and her peoples. Community gardens are unique organisations where the concept of food as ‘ultimate connector’ can be restored in deliberate and creative ways. The practice of sharing food in ways that acknowledge the stories and

people of the whenua and past life forms is an action that is transformative of commoditised and colonised food. The practice of sharing ‘food as connector’ opens up space for the articulation of stories of the whenua that might otherwise be silenced by dominant order and its overriding concern for production and its relative disregard for past. My research suggests that the practice of sharing ‘food as connector’ is a powerful, connecting, life affirming, Earth-orientated, organisational practice.

12.5 Implications for research method

In this report of my research, I have described my possible resistance to attending to a glimmer of noticed value contradiction, and I highlight the importance of ‘informed noticing’. The values of dominant order are ‘normalised’ in the context of my everyday life, making them sometimes difficult to detect. My research methods have been critical to my ability to ‘notice’ dominant order, other ways of being human and value contradictions. These methods have included: i) noticing the observations and reflections of my peer/community about the state of the world, ii) reading literatures that have challenged the ‘taken-for-granted’ that I have undertaken to investigate and transform, iii) listening with an open-mind to the views of others - especially when what they were saying was sometimes uncomfortable or pain inducing, iv) talking with diverse participants and interested parties and v) a commitment to self-reflective journaling. These methods are important to consider for privileged people who are interested in ‘noticing’ as a transformative practice and research method in their lives.

Noticing values within communities of privilege brings to the surface connections that are both painful and uncomfortable. In order to prevent conflict and fragmented relationship, I highlight the importance of embedding ‘noticing’ with others in the processes of Socratic dialogue. Difficult questions, and the potential challenging of privilege that ‘noticing’ promotes, requires a Socratic dynamic that is open, non-competitive, non-oppositional and potentially inconclusive. Including this dynamic in research methods and in ‘noticing’ is important for researchers whose ability to shed light on the challenging terrain of social change requires relationships of openness and dialogue.

Seo and Creed (2002) suggest that when people notice social contradictions, this experience, along with the associated conflict, can motivate reflection and

conscientised action. In my research, I describe conflict resulting from differing values, priorities and institutional logics. While I reflected on the conflict and learnt from this experience, some of this conflict was not resolved. Conflict does not appear resolvable if the people involved do not engage in reflection and dialogue about their contradictory ideas. Unresolved conflict connects to the possibility of ongoing domination. My research implies that knowledge of the processes of conflict resolution is important to the possibility of institutional change. Questions that may be worthy of further exploration include, how contradictions may be brought to attention more creatively and how can researchers prepare a community to work with contradiction constructively.

12.6 An inquiry with no end

Through the practicing of ‘noticing’, I have identified opportunities to listen, to talk, to reflect and to act in my life for a greater valuing of interdependent, interconnected, relational ways of being human that nurture human and planetary flourishing. This finding endorses the suggestion of Seo and Creed (2002) that through a developed sense of agency people can affect change in the organisations that they are part of and in the organisation of their lives. The transformational impact of my research (and my life) is limited to my capacity, ability and desire to ‘notice’ values and to attend to what it is that I do ‘notice’ in ways that are conducive to the flourishing of Earth and all humanity. The dominance of a competitive order may appear to restrict my ability to living differently. However, my research demonstrates that the practice of ‘noticing’ can open up a proliferation of choice that I might otherwise not be conscious of. My report demonstrates some of the choices that privileged people have in acting for an interdependent flourishing humanity and planet.

For those researchers who find this report compelling, I reflect on some areas of research that I consider have the potential for transformative change within communities of privilege. I have focused my ‘noticing’ to my life, to my particular community and to the community gardens that I have worked in. The impacts of this practice of ‘noticing’, if developed within other families and communities, is a worthy research endeavor. My research endorses the idea of ‘noticing with others’. Developing understandings of ‘noticing’ circles or groups

would be illuminating research that would potentially strengthen the practice of noticing in day to day life.

In this report, I have suggested the value of ritual in the development of an interconnected worldview. Research regarding the transformative potential of ritual in the development of Earth-orientated, life affirming, spiritual ways of being, would be a worthy focus. The transformative impact of local story telling, when told from the perspective of the oppressed and connected to the development of identity, is research that my work encourages.

Many of the conversations I have had over the past five years illustrate the diverging perspectives on ways to achieve universal flourishing. I am often asked what my answer is, and what it is that I am proposing as an alternative to capitalist organisation. I always feel very unsure and challenged, yet I choose to remain critical of the dominant order, to what is, and recognise the indeterminate outcomes of my critique. I consider the hope that my lack of conclusion offers. I notice the ripples and vibrations of my critique in the questions and thinking it encourages, seeing as Seo and Creed (2002) describe, my life and the relationships that exists between us (humanity and Earth), not as static, rigid, or fixed, but always in a process of becoming. Even though the pathways to universal flourishing are unclear, my research demonstrates that by ‘noticing’ dominant order and the values this order enshrines, privileged people like me might better inform our choices and our action, and more consciously value interdependence and interconnection in our lives. In so noticing, and with stronger collective encouragement, we may find paths of action that will connect our espoused values with actions in the world that will contribute to a change in the way we are human – ways that ensure universal human wellbeing and planetary restoration are at the centre of our attention.

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Glossary of Māori words

Entries in this glossary are drawn from Māori Dictionary (2014) unless otherwise shown

aroha	<ul style="list-style-type: none"> - verb: to love, feel pity, feel concern for, feel compassion, empathise. - noun: affection, sympathy, charity, compassion, love, empathy.
hapū	<ul style="list-style-type: none"> - stative: be pregnant, conceived in the womb. - noun: kinship group, clan, tribe, subtribe - section of a large kinship group.
hui	<ul style="list-style-type: none"> - verb: to gather, congregate, assemble, meet. - noun: gathering, meeting, assembly, seminar, conference.
iwi	<ul style="list-style-type: none"> - noun: extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor.
kamo kamo	<ul style="list-style-type: none"> - noun: traditional Māori squash
kai	<ul style="list-style-type: none"> - verb: to eat, consume, feed (oneself), partake, devour. - noun: food, meal.
karakia	<ul style="list-style-type: none"> - verb: to recite ritual chants, say grace, pray, recite a prayer, chant. - noun: incantation, ritual chant, chant, intoned incantation - chants recited rapidly using traditional language, symbols and structures.
kaumātua	<ul style="list-style-type: none"> - noun: adult, elder, elderly man, elderly woman, old man.
kaumātuatanga	<ul style="list-style-type: none"> - noun: old age, later years, later life.
kaupapa Māori	<ul style="list-style-type: none"> - Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Kīngitanga	<ul style="list-style-type: none"> - noun: King Movement - a movement which developed in the 1850s, culminating in the anointing of Pōtatau Te Wherowhero as King. Established to stop the loss of land to the colonists, to maintain law and order, and to promote traditional values and culture. Strongest support comes from the Tainui tribes. Current leader is Tūheitia Paki.
koha	<ul style="list-style-type: none"> - noun: gift, present, offering, donation, contribution.
Kohanga Reo	<ul style="list-style-type: none"> - noun: Māori language preschool.
kuia	<ul style="list-style-type: none"> - noun: elderly woman, grandmother, female elder
kumara	<ul style="list-style-type: none"> - noun: sweet potato
mahinga kai	<ul style="list-style-type: none"> - noun: garden, cultivation, food-gathering places.
mana	<ul style="list-style-type: none"> - stative: be legal, effectual, binding, authoritative, valid. - noun: prestige, authority, control, power,

	influence, status, spiritual power, charisma
manaakitanga	- noun: hospitality, kindness.
Māori	- noun: aboriginal inhabitant, indigenous person, native.
marae	- noun: courtyard - the open area in front of the <i>wharenuī</i> (<i>meeting house</i>), where formal greetings and discussions take place. Often also used to include the complex of buildings around the <i>marae</i> .
matua	- noun: father, parent, uncle.
maunga	- noun: mountain, mount, peak.
mihi	- verb: to greet, pay tribute, acknowledge, thank. - noun: speech of greeting, acknowledgement, tribute.
pā	- noun: fortified village, fort, stockade, screen, blockade, city (especially a fortified one).
Pākehā	- noun: English, foreign, European, exotic - introduced from or originating in a foreign country.
pātaka	- noun: storehouse raised upon posts, pantry, larder.
Papatūānuku	- noun: Earth mother and wife of Rangi-nui (<i>god of the sky</i>). All living things originate from them.
Poukai	- noun: King Movement gathering - <i>hui</i> held on <i>marae</i> where people who support the Kīngitanga demonstrate their loyalty, contribute to funds and discuss movement affairs.
pōwhiri	- verb: to welcome, invite, beckon, wave. - noun: invitation, rituals of encounter, welcome ceremony on a <i>marae</i> , welcome.
rangatiratanga	- noun: sovereignty, chieftainship, right to exercise authority, chiefly autonomy, self-determination, self-management, ownership, leadership of a social group, domain of the <i>rangatira</i> , noble birth.
riwai	- noun: potato
Tangata Tiriti	- noun: people of the Treaty (Walker, 2004 as cited in Black, 2010)
Tangata Whenua	- noun: local people, hosts, indigenous people of the land - people born of the <i>whenua</i> , i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.
tapu	- stative: be sacred, prohibited, restricted, set apart, forbidden, under <i>atua</i> (i.e. ancestor with continuing influence, god) protection.
Te Ao Māori	- noun: The Māori world (Royal, 2003)
tika	- stative: be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper.
tikanga	- noun: correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan,

	practice, convention.
Tumuaki o Te Kīngitanga	- noun: Kingmaker. A hereditary role which encompasses significant functions. Wiremu Tamihana (Ngāti Hauā) was the first Kingmaker. See Papa & Meredith (2013) for more information.
tupuna	- noun: ancestor, grandparent
waikawa	- noun: coarse mat.
wairua	- noun: spirit, soul, quintessence - spirit of a person which exists beyond death.
wairuatanga	- noun: spirituality
waka	- noun: canoe, vehicle, conveyance, spirit medium, medium (of an <i>atua</i>).
whakama	- verb: to be ashamed, shy, bashful, embarrassed.
whakapapa	- verb: to lie flat, lay flat, recite in proper order (e.g. genealogies, legends, months), recite genealogies. - noun: genealogy, genealogical table, lineage, descent – reciting <i>whakapapa</i> was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions.
whānau	- verb: (-a) to be born, give birth. - noun: extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
wharekai	- noun: dining hall
whenua	- noun: land - often used in the plural; country, land, nation, state; ground; placenta, afterbirth.

Appendix 1: Beatrice's Goat

Beatrice's Goat: a counter story

Poverty alleviation is often thought of in terms of enhancing access to markets, or giving people some skills or resources that they can use to produce commodities to sell on 'The Market' – this fictive entity through which we are all encouraged to attain our wellbeing. This response to poverty is a discourse of identity formation and for shaping our identification with others – the poor. We are schooled to trust its rhetoric. Global Powers are imposing this discourse of market-based solution to poverty on the very poor (e.g. through micro finance schemes that disassemble subsistence communities). At the same time, The Market is urged to find the poor and to help them become (greater) consumers. Despite its claim to bring quality of life to all through the supposed trickle down of benefits, the gap between rich and poor continues to exacerbate where-ever 'The Market' is given free reign. The most vulnerable continue to suffer disproportionately. This is the discourse of development under intensification globally. We call for an alternative discourse. Our paper offers a counter story – based on a reframing of famous children's story: "Beatrice's Goat".

Beatrice's Goat

More than anything Beatrice longs to be a school girl. But in her small African village only the children who can afford uniforms and books can go to school. Beatrice knows that with six children to care for, her family is much too poor. But then Beatrice receives a wonderful gift from some people far away - a goat! Fat and sleek and ripe as a Mango, Mugisa (which means luck) gives milk that Beatrice can sell. With Mugisa's help, it looks as if Beatrice's dream might come true after all!

In the story there is also a little boy called Bunane (from another family)

Beatrice heard a rustle and noticed Bunane heading toward her with his empty milk pail. He eyed her new uniform and sighed. "You're so lucky. I wish I could go to school."

Beatrice reached out and touched Bunane's arm. "I've heard that your family is next in line to receive a goat." A smile crossed Bunane's face. "Really?"

"Really!"

Through this discourse of poverty (alleviation) – escape from poverty is a chance happening – reliant on the (enlightened) charity of the wealthy elsewhere. How might a counter discourse be framed?

Beatrice's Dream

Beatrice wanted more than anything for her family and village to flourish. Beatrice noticed that her people, though abundant in spirituality and kinship, suffered from malnutrition. In her village

there was little access to nutritious food and clean water as the old ways of producing food had been diminished by the redirection of 'their' river to serve the farmers 'upstream'. Increasingly, water and new road taxes needed to be paid with cash. The villagers needed to find ever more money. People from far way came to listen to the elders in Beatrice's village. They talk about all the things Beatrice's people need to live flourishing lives. They talk about the need for clean water and good food. They talk about the knowing, the financial support, and the peace that they need to achieve this. The villagers talk about the time when food was abundant and water was clean and the events that changed this.

Beatrice, Bunane and all the children of the village share together their dreams of education, their desire that their families and their village may flourish and that their individual gifts may be realized. Beatrice's family talk about these ideas and discuss the ways of knowing that have been passed down from generation to generation. They consider carefully the knowledge of the people from far away, and how this knowing may contribute to their flourishing. The people from far away talk with other people from far away about the desire and hopes of the villagers. The people from far away learn of the events impoverishing the village. The village begins to develop (through the support of the people from far away) in ways that the village people believe may enable their flourishing. The people from far away learn from the village people - they stop consuming and begin to develop villages. They realise their own impoverishment of spirit and relationship and begin to develop.

A naive children's tale?

Mere remedial or therapeutic changes to the operations of The Global Market will not radically transform the limited and limiting ontological foundations for what Deetz (1992) describes as 'the colonisation of our life world' by economic thinking. We understand this colonisation to be the imposition of the interests of The Master expressed in his preferred lexicon as 'the needs of the market' or 'the demands of the economy' or 'in the interests of economic growth' – from which all will [purportedly] benefit. By suggesting we are all complicit in sustaining the life of a destructive Master we invite reflection on self, on our moment by moment engagement in this discourse. Conscious commitment to such self-reflection is an act of love – a love for the possible – a world that is a safe, peaceful and generative home for our grandchildren and their grandchildren. That such a world is not possible, or that our own part in its creation is not significant, is one of the many delusions that we entertain. But it is difficult to spot and act on our own delusions. It is a weakness not only of those enthralled in the spin of the Master. It rests also in those of us, able to see that his garb is a fiction, but who cannot find traction on action that might foresee a world without a Master, a humanity respectful of all creatures and Earth who sustains us. What less would we desire for our grandchildren and theirs?

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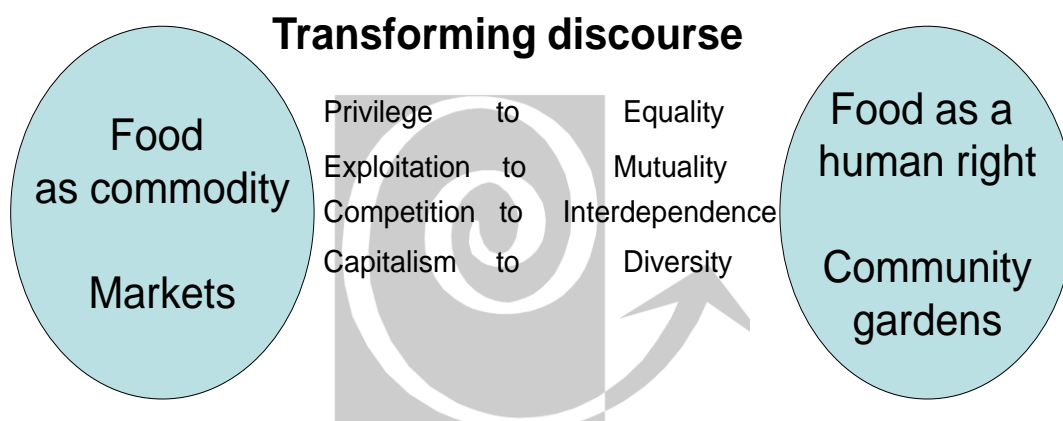
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Appendix 2: Poster

Co-creating a local food system From foodbank to foodbasket

An exploration of conversations in gardening and life

With much love and gratitude to all who talk and walk with me!



Methodology

- **Autoethnography** – living life as an enquiry. Developing self reflective capacity. Developing the art of dialogue. Developing the art of appreciative critique. Asking reflective questions. Living authentically. Living the change.
- **Co-enquiry** – Exploring, reflecting and changing together. Discovering as co-enquirers. Transforming dominant discourse together – how, when and where. Our experiences of the transformation. Developing our reflective capacity. Exploring the boundaries and hope of difficult conversations. Discovering the possibility of the transformative conversation. Discovering the supportive spaces.

Case Studies: Community Gardens and my life (in recognition of all connection)

Preliminary Findings (to be developed over the course of my PhD): Community gardens

- are marginalized by the dominant economic system of profit and market
- provide a unique environment to challenge the commoditization of food: a basic human need
- can produce food, of the higher priced, 'niche-market' variety, with communities who can not access 'elite markets.'
- are seemingly irrelevant but at times somewhat interesting to dominate discourse. The idea(l) seems somewhat lost and/or irrelevant to the modern day context of rampant consumerism and individualism.
- provide space for developing gardening skill and the rekindling of intergenerational learning.
- struggle for participation as people's time is squeezed by the pressures to prepare for and/or participate in capitalism
- are full of possibility for the reenergizing of relationship both with Earth and each other

Appendix 3: Information Sheet

Thank you for considering participation in my research. Through my research work I hope to be part of strengthening and sustaining community gardening. At a time when global commercial interests dominate almost all aspects of human nutritional needs I believe that community gardening (gardening for community) presents an encouraging community-based alternative to food provision.

Community gardening can form and develop in many ways, but most typically through the collective action of individuals. Much like any development, the philosophy and outworking of any community gardening will depend on the values and considerations of the people involved. My interest is in how we might unearth the potential of community gardening in achieving human and planetary wellbeing by exploring our action in a holistic context.

In the diagram below I depict some of the dimensions of community gardening that I hope we will explore together. I will be guided by your interest and energy so that our work together is always supportive of your wellbeing. You might like to add some topics into the petal that has no words.



The centre of the flower is our project: Community Gardening. Together, or alone, we may reflect on the topics proposed in the petals and how this exploration has felt and the hope and ideas that may have been encouraged through the process – of gardening and of reflecting. Together we will reflect on how our learning together contributes both to the strength and sustainability of our community gardening. You may choose how you may reflect with me. You might choose to talk with me one-to-one, together with others, or to journal with me by describing your thoughts in writing. You may choose different ways at different times. It is your choice as to how you may reflect with me. My

intention is to keep the conversations going as long as you are able to during the process of my research.

In order to explore these ideas in a wider group of community gardeners I intend to co-ordinate a series of community gardening workshops run by community gardeners for community gardeners. By bringing together 'people who garden for community' I intend to both enable the development of relationships and to explore the possibilities of relationships between community gardeners and how these relationships may manifest in vibrant alternative food systems.

In giving informed consent as a participant in my research, you are agreeing to both our exploration and reflection together, when and how it may suit you. I will always share with you my writing should it relate to our work together. I will seek your approval for the inclusion of this writing in my doctoral thesis and in any other communications. For more information about my research you can contact me or my research supervisors.

If, at any time at all, you choose not to continue in these exploration and reflections with me, it is easy to pull out. You can do this by asking me to retract your informed consent, or if this feels uncomfortable for you, you can ask my supervisors to do this

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