Sustainability in the New Zealand wine industry: A Foucauldian discourse analysis

A thesis presented in partial fulfilment of the requirements for the degree of

Master of Business Studies

in

Management

at Massey University, Distance, New Zealand.

Jade Maree McCormick

2024

Abstract

The contention that businesses must be 'sustainable' is ubiquitous, with businesses treating sustainability as a given within their operations. However, what 'sustainability' means and entails remains unclear, causing ambiguity that may impede addressing issues affecting both people and the planet.

This research examines the New Zealand wine industry's *version* of sustainability through Foucauldian discourse analysis, uncovering assumptions and mechanisms that normalise, legitimise, and construct truth claims around what this industry has accepted as being *sustainable*. 'Power/knowledge networks' and the 'subjectivating' effects of discourse are also of key consideration. Finally, the research considers discourse's role in fostering an audit culture within the wine industry's sustainability efforts.

Neoliberalism was identified as the overarching discourse in the primary text, exemplified by discursive strategies that unquestioningly prioritise competition and the role of market demands in constructing and describing sustainability. *Neoliberalism* was identified as the overarching discourse for its pervasiveness in

shaping sub-discourses. In identifying each sub-discourse, it became evident that these were supported or enabled by neoliberalism.

The sub-discourses are: *Colonialism*, whereby Te Ao Māori is appropriated and used in a colonial, compensatory manner to meet market demands. The second and third discourses, the *Leadership* discourses, are *Leadership through competition*, whereby leadership is individualised, identified through competition, and used to achieve social sustainability; and *Leadership through collaboration*, where *Neoliberal* discourse contributes to the design of diversity programmes in order to meet social sustainability outcomes. In the final sub-discourse, *People as the other*, the overarching discourse of *Neoliberalism* and its accompanying business practices produce sustainability in a form that treats people as an 'other'.

Repetition of discourse was seen in secondary texts to varying extents, with Te Ao Māori having potential to be a counter-discourse. The spread of discourse as a consequence of industry social processes, is also discussed in terms of audit culture and institutions.

This research demonstrates how Foucauldian approaches can be utilised for in management and organisational settings by examining the impact of power/

knowledge on people within an industry. Through questioning the assumed and familiar, new knowledge and learnings can be generated, along with highlighting unintended consequences that can arise when historically reinforced regimes of truth are accepted without interrogation.

Acknowledgements

Getting to the point of writing this acknowledgment section is only due to the support and encouragement I am fortunate enough to receive in spades, from all corners, and from so many.

First, to my supervisors, Dr Suze Wilson, Professor Janet Sayers, and Associate Professor Ralph Bathurst; I cannot express enough gratitude to you for always making time for an (often very sleep-deprived) part-time thesis student. I will be ever grateful for your patience, wisdom, and expertise – and for the off-piste conversations and problematisations we shared along the way. A particular thanks to Suze who, as my lead supervisor and Foucauldian scholar, fielded my many queries, and provided so much help and direction, as I wrestled with and applied Foucault's theories and methodologies.

Second, to my friends and colleagues from the New Zealand wine industry; to those (like me) who have been pressed off, and those still macerating. Your hard work and passion inspire this thesis. A particular acknowledgment to the 'Boffins' who give me so much laughter and support, and whose journeys out of wine were of

special inspiration. Also, to Dr Ed Massey of New Zealand Winegrowers, who kindly consented to my use of their organisational document and for his willing correspondence about New Zealand Winegrowers' sustainability work.

Third, to my friends who don't go to work to drink. Thank you all (and there have been many) who have offered encouragement and support through these past years, your words kept me going. In particular, to Noelle, who never fails to be there, whether it be to discuss proofreading techniques, the best place in the world to eat McDonald's, or how to raise emotionally intelligent children. I stand in awe of you and you constantly inspire me.

Finally, to my family. My parents, Pam and Steve, whose support is constant and plentiful. In particular, a thank you to my Mum, who allowed me to sit in laser focus when I needed it most. To my in-laws, Lois and Allan, who gave me the gift of free time over the past few years, as I worked on this thesis. To my sister, Bayley, for your constant interest and support for my work (and for reading an early draft – a rather rare feat for a sibling, and one I am grateful for). And lastly, to the men in my life, Selwyn, Will, and George. To my partner Selwyn, for your bottomless patience and support, for listening to my exaltations every time this work took a leap, and for

giving me the space to grow and learn over these few years. To Will and George, who have given me a new subjectivity and energy (though not much sleep). You are the present(s) of my history, and this is, quite simply, for you.

Table of Contents

List of tables and figures

Chapter 1: Introduction to the thesis

He aha te mea nui o te ao? He tangata he tangata he tangata! (What is the most important thing in the world? It is people, it is people, it is people!)

— Māori proverb

Despite sustainability, and social sustainability, being integral to the New Zealand wine industry (New Zealand Winegrowers, n.d.-d), social issues have manifested in recent years, including the exploitation of migrant workers (Baird, Hall, Castka, & Ramkissoon, 2020). Taking the approach that meaning is socially created through language (Korobov, 2020; Locke, 2004), this research considers the New Zealand wine industry's discourse on sustainability and the resulting consequences for people, as Foucauldian *subjects*, through analysing texts produced by New Zealand Winegrowers', the industry's national organisation, and industry businesses.

The research's aims are two-fold. First, it seeks to problematise and challenge assumptions that underpin existing research on sustainability (Sandberg & Alvesson, 2011). Second, it seeks to examine sustainability as espoused by the New Zealand

wine industry, and the consequences arising from this 'truth regime'. It does this through Foucauldian discourse analysis, applying Foucauldian concepts of power/knowledge, institutions, and subjectivity, while examining the role of audit culture and within the *institution* of the New Zealand wine industry.

Sustainability studies are prolific (Caradonna, 2017), with lack of clear meaning and overuse reducing sustainability to a "buzzword" (Heal, 2012, p. 151). However, this research does not seek to resolve definitional deficiencies; rather, it examines assumed and familiar frameworks that create *truths* about the sustainability discourse deployed within the industry, and explores the resulting implications for people.

This research seeks to answer the following research questions using Foucauldian discourse analysis:

1. What is being represented as a truth by New Zealand Winegrowers as to sustainability?
2. How is the discourse constructed and how has it come to be?
3. What are the consequences of the discourse?

I hope this research provides a valuable basis for better understanding the role of discourse, helping to inform future studies on sustainability, especially as it pertains to people. Additionally, I hope that this research provides a valuable contribution to audit culture literature and its effects on sustainability discourse.

Structure of the thesis and chapters

In addressing the research questions, this thesis is divided into three parts, with Chapters 1 to 4 comprising part one. This introductory chapter, Chapter 1, sets out the structure of this thesis and briefly introduces the reader to the New Zealand wine industry, its industry body, New Zealand Winegrowers, and information about the Sustainable Winegrowing New Zealand audit programme.

The thesis then moves into Chapter 2, providing a theoretical introduction to Michel Foucault, whose methodologies and theories form the basis of my research approach, equipping the reader the Foucauldian concepts I draw upon throughout this thesis. This chapter also provides a self-reflexive problematisation and states my motivations for conducting this research.

I then move onto Chapter 3, the *Literature review*, which examines and problematises existing literature on sustainability, both in general and in the context of the New Zealand wine industry, offering justification for my research and identifying how I contribute to the existing corpus of sustainability work.

Chapter 4 is dedicated to the issues of methodology, explaining how I have operationalised Foucault's works in conducting this research, including sample selection and data analysis, within the Foucauldian framework.

Part two of this thesis comprises Chapters 5–9 and sets out my analysis of the texts examined for this study. Chapter 5 considers the overarching discourse, informing discussion for subsequent chapters. Chapters 6–8 are organised by discourse, and contain sections dedicated to Foucauldian discourse analysis. The first section is titled *Archaeology,* and examines Foucauldian regimes of truth within the dataset, and identifies the sustainability discourses that underpin them. The next section is a *Genealogy*, beginning with a problematisation and consideration of the normalising processes that have constructed the discourses. I then engage the Foucauldian concepts of power relations and subjectivity processes, examining practical implications of the identified discourses. In Chapter 9, I offer a Foucauldian

discussion of audit power and institutions. Further information on the structure of Chapters 6–8 is detailed in Chapter 4, under *Presentation of findings and discussion*.

Chapter 10 forms part three of this thesis and offers concluding thoughts, including a summary of my findings, consideration of future research opportunities, and discussion of how this study contributes to sustainability and organisational and management studies.

Introduction to the New Zealand wine industry

The New Zealand wine industry is, by international standards, relatively young, with the industry as we know it today starting to take shape in the 1980s (New Zealand Winegrowers, n.d.-c). The industry has grown to be worth around NZD $2.3 billion in exports as at 2023 (New Zealand Winegrowers, 2023; Radio New Zealand, 2023), is comprised of 739 wineries, 681 growers, and collectively employs over 7,000 people in production roles within New Zealand (Campbell, 2023).

Vineyards and winery businesses are represented by New Zealand Winegrowers, as an industry body. New Zealand Winegrowers (NZW) was established in 2002 (New Zealand Winegrowers, n.d.-a), with membership gained

through payment of the Commodities Levies (Winegrapes) Order 2022 and Wine (Grape Wine Levy) Order 2022 (New Zealand Winegrowers, n.d.-b). Both levies legislatively require businesses or producers to pay a levy to NZW; if they sell winegrapes for the purpose of winemaking, or sell grape wine. Therefore, through the operation of these Levy Orders, nearly all wineries have a financial interest in NZW. As part of their operations NZW oversees Sustainable Winegrowing New Zealand, a certification programme that measures and monitors sustainability practices.

About Sustainable Winegrowing New Zealand

Sustainable Winegrowing New Zealand (SWNZ) was founded in 1995 due to pressures put on land and water resources by rapid vineyard area expansion (New Zealand Winegrowers, n.d.-e) and now certifies 96% of New Zealand's vineyards, by area (New Zealand Winegrowers, n.d.-f). SWNZ certification means that businesses have passed an independent audit of six areas of focus, being "Soil, Water, Plant Protection, Waste, People and more recently Climate Change" (New Zealand Winegrowers, n.d.-f). Wine businesses that make wine entirely from SWNZ certified wineries and vineyards are entitled to display a SWNZ logo on their wine bottles,

providing a "guarantee of sustainable production from grape to glass" (New Zealand Winegrowers, n.d.-f).

Although SWNZ certification is not compulsory, wineries and vineyards must pass a sustainability audit before exporting wine to overseas markets or entering certain wine competitions (New Zealand Winegrowers, n.d.-f). These latter criteria, therefore, render SWNZ "practically compulsory" (Sautier, Legun, Rosin, & Campbell, 2018, p. 349). The near obligatory nature of SWNZ certification informed the primary text chosen for analysis in this research. Further information about the texts, as data sources, is provided in Chapter 4, *Research method*.

Chapter 2: Foucauldian concepts and method of inquiry

Introduction

This chapter provides the reader with an overview of the Foucauldian approach and concepts that inform the theoretical and methodological approach taken in this thesis. While I discuss how Foucault's concepts have been practically applied throughout this research in the *Research method*, Chapter 4 it is appropriate to provide an upfront overview of the Foucauldian approach and concepts I use, so that the reader may proceed with understanding as they progress through this thesis. This approach begins with the *Literature review*, where I draw on various aspects of Foucault's insights to 'problematise' the extant literature on sustainability. This shows how sustainability's development over time is shaped by particular issues being seen as problematic or particular assumptions gaining traction.

This chapter first addresses the Foucauldian understanding of discourse, power, and knowledge. I then discuss the Foucauldian discourse analysis 'methodologies' of *archaeology* and *genealogy*, the importance of these to the research questions, and other related Foucauldian concepts employed in this thesis. Finally, I end this chapter with a self-reflexive Foucauldian *problematisation,* foreshadowing

what I found troubling in the New Zealand wine industry and outlining what led me to this research.

Foucauldian power, knowledge, and discourse

Foucault's key early work, *The archaeology of knowledge* (1989), is not prescriptive as to how to conduct discourse analysis, nor does it clearly define key concepts and processes. However, readers can glean understanding of what is considered 'discourse' from the manner that Foucault uses this term throughout this work (McIlvenny, Klausen, & Lindegaard, 2016). While there appears to be no single method for conducting Foucauldian discourse analysis, Foucauldian scholars are aligned in their use of Foucault's concepts of discourse, power, and knowledge in applying them to their analysis of text as data (Carabine, 2001).

Considering Foucault's treatment of power and knowledge, his attention focused on power *in* knowledge, rather than power gained from possessing knowledge (Alvesson & Deetz, 2000, emphasis added). Foucault's conceptualisation of power *in* knowledge refers to power's capacity to render a certain version of the world as credible, or even authoritative, from which a multiplicity of practical consequences may flow (Revel, 2014). For example, where experts provide evidence

to show something is 'true', laws or policies may reflect this particular knowledge, thus forming and reinforcing the power effects of this knowledge, or 'truth'. However, key to understanding Foucault's concepts is that knowledge is not produced by those who espouse or purportedly produce it. Rather "[i]t is the *discourse*, not the subjects who speak it, which produces knowledge" (Hall, 2001, p. 79, emphasis added). Foucault's epistemological position was, therefore, social constructionist, whereby discourse is a social practice that creates knowledge and the administration of power (Rojo & Pujol, 2011). Foucauldian forms of power are outlined in further detail at Chapter 9, as they relate to discussion on Foucauldian institutions and the production of disciplinary discourses within the industry.

Related to power and knowledge is the Foucauldian concept of 'power/knowledge', which is based on the understanding that power relies on and produces knowledge (Carabine, 2001). Therefore, to the Foucauldian, although knowledge creation is not a neutral occurrence (Bigoni, Maran, & Occhipinti, 2024), power itself, is not necessarily oppressive but is productive because it generates knowledge (Foucault, 1982). This implies we ought not speak of power without simultaneously speaking of knowledge, because neither emerges nor functions without the other.

Understanding the Foucauldian concept of discourse requires seeing it as "intermeshed" with power/knowledge, with knowledge simultaneously creating and being created by discourse, as a by-product of power (Carabine, 2001, p. 275). Carabine (2001, p. 275) summarises the intersection of discourse, power, and knowledge as follows:

> discourses are historically variable ways of specifying knowledges and truths, whereby knowledges are socially constructed and produced by the effects of power and spoken of in terms of 'truths'…thus power is important in the construction of knowledge and what counts as knowledge.

For the Foucauldian, discourse has a broad definition, with no distinction made between linguistic and material practices. Rather, all processes that generate meaning are considered discourse (Wetherell, 2001). In this sense, discourse is not simply text or a body of language but, also, the system and rules that govern an area of knowledge or discipline, including procedures through which discursive objects and strategies form (Arribas-Ayllon & Walkerdine, 2017).

Foucauldian discourse is considered constructive due its intersection with power/knowledge, shaping how we talk and understand topics, including the limits of discussion and understanding. Meaning is constructed by and through discourse, taking effect through language use and social practices (Carabine, 2001; Hall, 2001).

However, while discourses may be constructive they are also continuously challenged or resisted; those engaging in them are not necessarily "submissive recipients" (Carabine, 2001, p. 273). This speaks particularly to this research's critical aims of uncovering what roles, or subject positions, the discourse seeks of those within the New Zealand wine industry. Another way to describe this aspect of my research is that I am examining the subjectivity effects of the discourse on those it seeks to discipline.

In sum, power/knowledge flows in and through discourse. Discourse has power/knowledge effects and is itself a product of power/knowledge, constituting what is knowable, sayable, or, deemed to be, *true*. Hence, discourse and knowledge themselves can also be construed as power (Carabine, 2001). I now consider the Foucauldian 'methodologies' through which examples of power/knowledge and discourse may be investigated, particularly that of *archaeology* and *genealogy*.

Foucauldian 'methodologies'

While there is no one agreed upon method of conducting Foucauldian discourse analysis, I have based my approach on two of Foucault's main methodological approaches, being *archaeology* and *genealogy*. I introduce these

concepts here, with my approach to this research is set out in full in the *Research method,* Chapter 4 below.

Archaeology

The archaeological method focusses on analysis of the "enunciative function … of the discursive formation" (Foucault, 1989, p. 131). A discourse on a given topic is known as a discursive formation, in which we typically find a common set of themes or statements that shape how that topic is understood. Archaeology as a method, therefore, seeks to analyse what a given discourse claims and constructs as being *true*, being the 'enunciative function'. Thus, archaeology allows us to identify how discourse is evidenced through language. Though discourse is not just about language (Kendall & Wickham, 1999), it is a means through which discursive strategies are represented (Deere, 2014). Truth games, or truth regimes, are rules that allow the enunciable, or the 'sayable' to emerge at a certain point in time (Deere, 2014); creating that which we "assume to have a 'real' objective and an ahistorical existence" (Cummings & Bridgman, 2021, p. 7). The archaeological approach, therefore, identifies what is represented as 'truth' and what has made this truth possible, being the *épistémè*. In discursive analysis the épistémè is described by

Foucault (1989) is "something like a world-view…the total set of relations that unite, at a given period…discursive practices" (p. 191). It can be thought of as a time-specific view that shapes or governs knowledge and, hence, power. While this study does not seek to look beyond the New Zealand wine industry, my archaeological analysis treats knowledge created by its discourse as a form of épistémè regarding sustainability, giving rise to a 'truth' about sustainability within the industry at a particular point in time.

As archaeology addresses "the relation between the sayable and the visible" (Kendall & Wickham, 1999, p. 26), Foucault's second methodology, *Genealogy*, provides a method for us to consider *how* this was made sayable and visible.

Genealogy

Foucault's genealogical analysis considers the historical 'conditions of possibility' or, "*accidents of history*" (Kendall & Wickham, 1999, p. 5, emphasis in original), that may have contributed to the construction of the discourse or discourses, along with appropriate reference to other academic research and frameworks. Where archaeology addresses what the discourse has deemed 'sayable', genealogy allows us to explore 'why is it deemed sayable?'. This methodology

considers historical perspectives and how discourses have been enabled or normalised in response (Riley, 2022). Finally, genealogy examines the impact of power/knowledge and the formation of 'subjects', through their interaction with discourse. I briefly outline these now, focusing on the use of subjectivity analysis in the context of organisational studies, to better situate this research.

Genealogy I: Problematisation and processes of formation

Foucauldian problematisation is one of the "centremost ideas" in Foucault's methodological line-up (Koopman, 2014, p. 399). Analysts consider what was deemed problematic, within a given historical setting and how a particular discourse formed as a response (Kendall & Wickham, 1999). Notably, these historical problems should not be considered mechanistically, but from the perspective that discursive formation, and along with it power and knowledge, is contingent on "accidents of history" (pp. 5–9).

Processes of formation in Foucauldian genealogical analysis provide a connection between the "contingencies" of history and the normalising or legitimising processes that the discourses have formed in response to the problems of that period (Foucault, 1989; Kendall & Wickham, 1999, pp. 5–9). To Foucault,

normalisation is the exercise of disciplinary strategies that operate through measurement and calculation to enforce or reinforce normative standards. Deviance or abnormality against such standards therefore justifies the continuation of disciplinary measures (McWhorter, 2014).

Genealogy II: Subjectivity

Foucault conceptualises subjectivity as being concerned with how individuals intersect with discourse and the power/knowledge relations it creates (Valikangas & Seeck, 2011). Examining how these processes form, is part of Foucauldian genealogical methodology. Becoming a subject entails an unending process of transformation, resulting from participating in discourse and the power/knowledge effects it creates. This includes an individual's sense of who they are and what they regard as right, true, and proper; put another way "subjects are constituted through discourse" (Bergström & Knights, 2006, p. 354). Subjectivity analysis involves examining what manner of subjectivity the discourse seeks to bring into being, identifying the subject roles individuals are encouraged to play as a result of the discourse and its historical processes.

Foucault defines a subject in two ways; one who becomes a "subject to someone else by control and dependence", and one who is "tied to his own identity by a conscience or self-knowledge" (1982, p. 781). A duality also applies to subjects who are "subjugated and constituted through power and an actor who disseminates it" (Lilja & Vinthagen, 2014, p. 109). In terms of the process of becoming a subject, 'subjectivity' results where one is subjected to power, via power/knowledge systems (Foucault, 1982). Further, subjectivity arises where an individual has been convinced to submit to change through the instillation of agency, such that the process of transformation from individual to subject is one of their choosing (Bigoni et al., 2024; Rojo & Pujol, 2011).

In *The subject and power* Foucault (1982, pp. 777-778), identifies three modes of subjectivation, summarised as follows:

- Objectivising: where humans are given "the status of sciences". For example, "the subject who labours, in the analysis of wealth and of economics";
- Dividing practices: where humans are assigned in binary relations to one another. For example, "the mad and the sane, the sick and the healthy, the criminals and 'the good boys'". Here the subject can be "divided inside himself or from others"; and

- Self-subjectivation: where humans learn to recognise themselves as subjects, giving "sexuality" as an example of self-subjectivation. Ethics, or the processes of becoming an ethical subject, was the focus of Foucault's later works in this area (Rae, 2023).

There is a raft of literature examining the role of discourse in the processes of subjectivity in the organisational setting, (Alvesson & Kärreman, 2000, 2011; Bergström & Knights, 2006; Knights & Morgan, 1991; Valikangas & Seeck, 2011), given the organisation is understood in Foucauldian terms as being an institution or locus of power, discourse, and knowledge (Knights & Morgan, 1991). These works examine how organisational behaviour, such as management and leadership, methods of organising, strategy and hierarchy, and organisational "talk and texts" contribute to subjectivity and, as social practices, to discourse itself (Potter, 1996, p. 105).

In terms of how subjectivation occurs through these organisational or social practices, Foucault considers individuals become subjects through discourse, which is both a condition and outcome of the power/knowledge dynamic (Knights & Morgan, 1991). However, Bergström and Knights (2006) argue that "Foucault … fails to detail the discursive practices through which [subjectivity] occurs" (p. 345). This is

echoed in the earlier work of Potter (1996) whereby "the notion of discourses producing objects has shortcomings both with its specification of discourse and its account of production" (p. 87). To overcome this shortcoming, examining discourses at work, being in the context of their production and reproduction, allows us to observe human agency within this interaction (Bergström & Knights, 2006).

Sustainability in the New Zealand wine industry: A self-reflexive problematisation

Problematisation is a key tool to the Foucauldian analyst and one I employ throughout this thesis. Problematisation serves the dual purpose of exercising self-reflexivity as a critical researcher while giving the reader justification for the approach taken in this thesis. In conducting a Foucauldian problematisation and exercising self-reflexivity, I consider my own history and what I experienced as problematic, prompting this thesis as a response.

Working in the New Zealand wine industry for around six years, sustainability was given constant thought, not only because we had to pass audit requirements but because it felt like a lived-out value. Indeed, it is still one that I hold dear in how my family and I live. However, with time, I started to ponder what

the wine industry was hoping to achieve through sustainability, and what we were doing, or not doing, in the name of sustainability. Every winery and vineyard I worked for had a list of measures that we took in the name of sustainability, but I noted these were entirely geared towards environmental sustainability. This was notable because being qualified to carry out this work usually meant having a university-level qualification along with practical experience, yet I would often receive near to minimum wage. To 'progress' I moved around New Zealand and the world, setting up new social networks, being away from family, while meeting the cost of moving on low wages. While I did eventually 'progress' to winemaker level, it started to feel like a career I could not sustain. Despite the SWNZ sustainability programme's 'people pillar', the industry's sustainability efforts seemed be little more than meeting minimum employment standards, promoting competitions as a way for us to 'distinguish' ourselves, and the odd get together as a means of achieving diversity and inclusion outcomes[1].

[1] These get togethers were usually part of the Women in Wine initiative. I recall seeing a Facebook post of a Women in Wine NZ event, where attendees (who were generally women) were able to decorate wine-glass shaped biscuits. I remember specifically thinking that this felt like another means of turning women's heads away from the problems that were supposed to bring us together. I am sure the biscuits were delicious, though.

Conducting this research has been validating of the concerns and difficulties I encountered as a worker in the wine industry. As demonstrated in the *Literature review*, Chapter 3, most attention within the extant research on sustainability is dedicated to a form of sustainability that divides people from the environment, allowing them to be considered as separate constructs. Further, the research dedicated to sustainability within the industry tends to cast sustainability narrowly, ignoring people or social issues, in their consideration of sustainability.

My problematisation is, therefore, two-fold. First, I challenge the hegemonic academic approach that routinely frames sustainability as the tripartite concept, of people, planet, and profit, rendering people and nature capable of consideration in isolation from one another. Second, given the near compulsory nature of the SWNZ audit programme I am concerned that the 'academic approach' I mention above has been strengthened through industry practice, with SWNZ audit practices providing an unquestioned, normative approach to sustainability.

This is why I have determined Foucauldian discourse analysis provides an appropriate framework for this research. Using this approach has allowed me to interrogate normally unquestioned assumptions around what sustainability is to the

industry, and to address the more interesting proposition of why and how *this* version of sustainability has arisen.

Conclusion

This chapter has briefly encapsulated Foucauldian methodologies and concepts, so that the reader may proceed with an appropriate degree of understanding as to what methodologies I employed in approaching this research. This chapter has also provided insights regarding my motivations for conducting this research, with self-reflexivity exercised in in the Foucauldian spirit. While this chapter provides a brief introduction to the key Foucauldian ideas — problematisation, discourse, power/knowledge, archaeology, genealogy, process of formation and subjectivity — that guide this research, these are also expanded on in Chapter 4, which outlines my research method and how I have used Foucault in this discourse analysis. The next chapter focuses on reviewing the extant literature on sustainability. Here, I also adopt problematisation, hoping to consider not only what gaps exist in the literature, but what could be problematic about the approaches taken to date.

Chapter 3: Literature review

Introduction

This literature review discusses how sustainability is conceptualised in general and in the context of the New Zealand wine industry, while also examining ancillary concepts like sustainable reporting and audit. As this thesis is a Foucauldian discourse analysis, I utilise *problematisation*, which identifies and challenges the assumptions underpinning approaches to sustainability, rather than seeking a definition or a set of standards that could be normatively applied. Problematisation is also a Foucauldian method that involves questioning the assumed and familiar (Rojo & Pujol, 2011), rather than simply gap-spotting, which risks reinforcing norms than challenging theory (Sandberg & Alvesson, 2011). This literature review, therefore, not only justifies my research regarding existing academic literature but, by adopting a problematising approach, seeks to foster more "informed and novel research questions" (Sandberg & Alvesson, 2011, p. 32). Problematisation also allows consideration of whether there has been "false progressivism" whereby the contemporary perspective is assumed to be more advanced and less problematic than earlier understandings (Kendall & Wickham,

1999, p. 8). My approach to this review, therefore, aligns with the critical paradigm, my chosen paradigm, and Foucauldian methodology.

Using problematisation, I suggest that a normalising discourse operates through the literature, constructing 'sustainability' as an anthropocentric, Western tripartite concept that posits humans, and the human economy, are divided from nature, with human needs typically considered more important than the needs of the nature or the environment. This view is then reinforced through a hegemonic presentation of sustainability in the literature, and social practices like corporate social responsibility and sustainability audits. This thesis, therefore, examines the consequences of these influences on the New Zealand wine industry's discourse on sustainability.

The chapter begins by positioning the overarching concept of sustainability in its historical origins, examining how it has been defined within the academic literature, and identifying alternative approaches to the 'Brundtland' tripartite conceptualisation of sustainability; being the generally accepted position observed in the literature. The second section considers people and the sustainability construct. Here, I examine 'social sustainability', which is often taken to encompass the

relationship between people and the sustainability concept, along with human-nature relationships and their role in the sustainability literature. I then consider sustainability within business studies, including commentary on greenwashing, criticisms of business practices and their ideological setting, sustainability reporting, and the Foucauldian concept of audit culture. The fourth section examines research on sustainability within the New Zealand wine industry. Here, I review approaches taken in research to date, particularly as it pertains to people or social sustainability. Finally, I identify and set out the key findings of this review, demonstrating how they justify the research questions that form the basis of this thesis.

Sustainability overview

This section considers how sustainability is approached and defined in the literature, thus far. I explore the development of the sustainability concept and to problematise those approaches, definitions and developments. This section begins by situating sustainability and its genesis. I then consider how the literature attempts to define sustainability, in light of suggested social functions and origins. Finally, I examine alternative approaches to sustainability.

Sustainability origins

Sustainability is regarded as a ubiquitous buzzword (Caradonna, 2017; Valera & Salazar, 2020) with "everyone and everything want[ing] to be perceived as sustainable" (Heal, 2012, p. 151). Caradonna (2017) points out that before 1976 there were no books containing either "sustainable" or "sustainability" compared with the over 5,000 published since the new millennium. This contemporary interest in sustainability has driven efforts to examine it as a *historical field* itself (Caradonna, 2017, pp. 10, emphasis in original). However, where the literature begins its starting point may depend on a given author's presentation of sustainability.

Caradonna (2017) argues sustainability entered public discourse and has remained a steadfast feature since the United Nations started its sustainability work in the 1980s. A key text from this time, *Our Common Future*, more commonly known as the Brundtland Report (Brundtland), defines sustainable development as "meet[ing] the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987). Brundtland was the first attempt at designing a sustainable development programme that encompassed the global community (Jermolajeva &

Trusina, 2022) and, as such, many scholars use it as a starting point when considering sustainability as a concept (Gladwin, Kennelly, & Krause, 1995; Heal, 2012; Legun & Sautier, 2018; Valera & Salazar, 2020). Consequently, sustainability is routinely presented as a construct that encompasses the so-called 'tripartite approach' of environmental, economic, and social aspects (for example, Baird et al., 2020; Flores, 2018; Hall & Baird, 2014; Santiago-Brown, Jerram, Metcalfe, & Collins, 2015; Searcy, 2012). In addition to drawing on Brundtland, Caradonna (2017) argues that academia's approach also borrows from environmental history, given a tripartite perspective is also prevalent in environmental history studies. However, I suggest constructing sustainability in this manner is inherently problematic. While I do not dispute the importance of Brundtland and its role as an early international collaborative effort to address the problem of climate change, I suggest that the literature's repeated and unquestioned adoption has created a hegemonic and Westernised understanding of the sustainability concept. Through the lack of critique and assumed 'progressivism' of Brundtland's approach, this understanding is generally unchallenged.

Of the literature reviewed, many studies make no mention of other sustainability conceptualisations, taking what could be described as a 'scientific'

view (for example Baird et al., 2020; Flores, 2018; Hall & Baird, 2014; Santiago-Brown et al., 2015; Searcy, 2012). Reflecting this approach, Caradonna (2017) identifies the origins of sustainability in the works of natural scientists, economists, and diplomats, while noting that the origins of sustainability transcend the late twentieth century and have links beyond a single culture. Du Pisani (2006), citing Van Zon (2002), adds to this point, observing that while the English-speaking world's adoption of 'sustainability' was relatively recent, equivalent terms in other languages have long been used. Caradonna (2022) and Du Pisani (2006), therefore, approach the topic of sustainability broadly, recognising many studies to date have placed precedence on the *systems* approach to sustainability, being one that allows the integration and consideration of multi-dimensional and interacting agents into one frame of reference, and consideration of each agent as a system in their own right (Clayton & Radcliffe, 1996). However, despite works being focused on these interconnected systems within the sustainability concept, the number of studies that approach sustainability solely from the environmental viewpoint alone undermines Caradonna's assertion that "[s]ustainability involves more than 'the environment'" (2022, p. 13). Overall, it appears commonplace for scholars to agree that 'sustainability' entails the tripartite of environmental, economic, and social factors.

However, given most studies focus on the environmental facet, its genealogy tracks through the environmental and/or natural sciences, as Caradonna (2017) notes.

In conceptualising sustainability, Du Pisani (2006) and Caradonna (2017) take the approach of historically tracing what is retrospectively dubbed "sustainability problems" (Du Pisani (2006, p. 85). In undertaking this exercise, Caradonna (2017) considers there to be two general approaches to the "historiography of sustainability" (p. 12); the first, examines the origins and development of sustainability. The second examines the how and why of societal collapses in the past. This latter body of work speaks to what could be characterised as a wider purpose of sustainability than currently prevails, namely "a desire to create a society that is safe, stable, prosperous, and ecologically minded" (Caradonna, 2022, p. 2). However, as to the former approach, identifying or classifying historical sustainability problems are contingent on there being a response to an environmental or ecological threat, or 'problem'. In this sense, for both authors, the sustainability problems of ancient societies are defined against the framework of whether issues exist around the need to minimise human impact on the natural world and its resources. While this appears to cast sustainability in the narrow sense of being concerned about the environment, as Du Pisani (2006) points out, these

ancient societies' desire to preserve the natural world was borne of the want to ensure the continuation of human-kind; arguably an anthropocentric approach. While anthropocentrism is discussed in further detail in the section titled *People and sustainability*, below, I suggest the people-centric approaches by ancient Western societies may have a genealogical influence over contemporary approaches to sustainability, whereby matters pertaining to human's surviving and flourishing, are given precedence. I now consider how sustainability has been defined, given this genealogy.

'Defining' sustainability

As above, my interest in this literature review is not to gap-spot academic approaches in how sustainability has been defined, but rather to problematise how a definition has been arrived at, consistent with the Foucauldian nature of my inquiry. For clarity, I do not wish to suggest that a fixed definition is preferred or that metaphysical construction should be an aim (Rorty, 1989). While Ramsey (2015) argues there is need for "a good definition", understood as being one that will "allow us to recognize an activity as real or as 'faux' sustainability, as really

sustainable as opposed to greenwashing" (p. 1076), my review problematises the suggested purposes that sustainability definitions have so far been based upon.

The terms "sustainable", "sustainability", and "sustainable development" are often used interchangeably (de Fine Licht & Folland, 2019, p. 35). These terms could be considered intertwined, rather than distinct, and suggest the growth-centred term 'sustainable development' has become conflated with 'sustainability' (Purvis, Mao, & Robinson, 2019). This conflation has implications for how sustainability has become connected to economics and economic ideologies. For example, Du Pisani (2006) traces the term "sustainability" from its origins in ecology, through to its contemporary meanings associated with discourses on development (p. 91). The genealogy that Du Pisani presents seems to underpin the plethora of studies mentioned previously where sustainability is equated with environmental action. Those who adopt the Brundtland definition (see above section for examples), do not appear to distinguish between *sustainability* and *sustainable development*. Indeed, the literature appears to suggest that to *achieve* or *be* sustainable it is necessary to adopt or execute the Brundtland definition of sustainable development. This synonymous use is noteworthy, as it means sustainability indubitably becomes a concept that is linked to environmentalism, but within the constraints of economic development.

Put another way, the repeated pairing of 'sustainability' with economic development means sustainability inextricably becomes understood as a growth-centric concept. I suggest it means one cannot understand 'sustainability 'without including economic growth or development. In the Foucauldian sense, the possibility of framing sustainability without economic development or growth is arguably rendered 'unsayable'.

Considering possible social functions of sustainability's definition, Jones (2017) suggests Brundtland was key to making sustainability palatable to businesses, by placing environmentalism under the sustainability umbrella, thus allowing it to sit next to economic and social issues. Expanding on this, I suggest that this palatability is also due to the growth-centric definition discussed above; whereby economic issues are issues of growth. This is arguably consistent with the interests of businesses that operate in a capitalist economy: given their impetus is to pursue growth and profit, achieving sustainability via economic stasis is not presented as an option. Simultaneous to this synergy, larger corporations are able to have a standard or definition that classifies their acts as being sustainable through providing employment and therefore supporting society (Jones, 2017). Likewise, although Forbes, De Silva, and Gilinsky (2020) consider sustainability difficult to define, they

also consider that the tripartite definition enables production under those dimensions to claim 'sustainability'. In sum, although many commentators appear to accept the Brundtland definition, in what follows I explore alternatives and criticisms within the literature.

Beyond Brundtland: Alternative approaches to sustainability

Jermolajeva and Trusina (2022) present a case for reframing the concept of sustainability away from the narrow Brundtland definition and towards an interdisciplinary approach. In doing so, they suggest that the Brundtland approach to sustainability forces tension between individual countries and the global community as it fails to give weight to the peculiarities of each community, while also assuming they remain in stasis. Further, the authors opine that attempting a worldwide or holistic path may lead to recurring mistakes and argue for recasting sustainability into the "nature-society-human system", with changes achieved largely through the education system (p. 176).

Other bids to escape or go beyond Brundtland, consider how a definition of sustainability could be arrived at, rather than searching for a singular definition. In doing so, they provide an alternative to Brundtland. As an example, Tainter (2017)

suggests going back to basics is useful for understanding the meaning of sustainability and considers the etymology of the term from its Latin roots and passage to English, through Old French. Tainter appears to proceed on the assumption that language constructs inform sustainability, but in doing so, gives precedence to the English language or a Western etymology. To problematise this approach, I suggest that Tainter's viewpoint and the lack of problematising existing understandings of sustainability may be a result of Western perspectives being hegemonic in the academic literature (van der Leeuw, 2020). Meanwhile, Caradonna (2017) approaches sustainability as a discourse and proceeds on three assumptions around sustainability. First, that as a concept, sustainability pre-dates the modern Western notion; second, that sustainability as a concern has multiple origins, many of which are often not acknowledged; and finally, that sustainability cannot be reduced to a single set of principles. Caradonna's interest in the discourse of sustainability and its historical origins and treatment, which includes Brundtland, is visible in other literature. For example, van der Leeuw (2020) argues that the rise of rationalism and empiricism that began in the Enlightenment period continues to shape the approach to scientific reasoning that persists within sustainability discussions today. In their search for conceptual origins of the three interconnected pillars view of sustainability, offered by Brundtland, Purvis et al. (2019) found no

clear evidence to suggest it emerged from the environmental movements of the mid-twentieth century. Finally, in something of a contrast to the bulk of the literature reviewed in this chapter, Rimmel (2021b) argues that the first definition of sustainability is attributable to Bowen (1953) in his book titled *Social Responsibilities of the Businessman*. However, Bowen's definition could also be construed as corporate social responsibility's first mention (Vollero, 2022), a related but arguably distinct concept to sustainability.

Concluding remarks

As the above discussion shows, despite the hegemonic viewpoint offered through the Brundtland definition, sustainability is a contested concept. As the literature observes, there is no denying its importance, though I suggest the reasons for this are two-fold. First, sustainability is important because of the environmental issues that the world is facing and humans rely on the environment for our species survival. Second, it is important because the sustainability concept has been deployed, more often than not, in support businesses and corporations' financial interests, or based on the imperative to return profits to shareholders, given its growth-centred conceptualisation. I suggest both reasons inform definitional

discussion of sustainability, in terms of a starting point and, potentially, denoting what history is considered relevant to informing sustainability's conceptualisation. As the literature demonstrates, there are contrasts in how the concept has evolved and debate about how it could be defined.

In sum, sustainability, therefore, appears capable of multiple acceptable versions or truths. However, despite this capacity for multiplicity, the literature presents it as something that largely revolves around one definition; being that definition set out in the Brundtland report. This definition is intrinsically linked to curtailing environmental harm while demanding that this takes place simultaneous to development and growth. The repeated use and acceptance of the Brundtland concept of sustainability through the authority of the academy, I argue, has legitimised and normalised this concept of sustainability.

People and sustainability

While this thesis considers sustainability and how it is broadly constructed, I have a particular interest in how it impacts people, especially those working within the New Zealand wine industry. In the above section, I note sustainability is framed as a tripartite concept encompassing environmental, economic and social elements

and how academic literature focuses predominantly on the environmental facet within a growth-centred framework, or as 'sustainable development', following the approach of Brundtland.

This section considers social sustainability, as a concept, along with the role of humans within the sustainability discourse through examining the literature on what can be defined as 'human-nature relationships'. For clarity, I do not wish to normalise the tripartite construction of sustainability as a truth, but I acknowledge that attending to the literature on the 'social sustainability' aspect enables examination of claims about the sustainability of people and societies (Forbes et al., 2020). In short, literature regarding 'social sustainability' is the most convenient umbrella that one can problematise how the sustainability construct intersects with people within the sustainability research literature. I consider social sustainability without accepting any definition of sustainability.

As a field of inquiry, 'social sustainability' research appears to primarily focus on issues of planning and urban development. Consequently, much attention is given to the sustainability impacts of housing and planning policy (for example, Bagaeen & Uduku, 2010; de Fine Licht & Folland, 2019; Dempsey, Bramley, Power, &

Brown, 2011). Beyond the housing, planning, and urban development sector, Forbes et al. (2020), observe that the social dimension of sustainability has had a "significant" lack of focus (p. vii) and that it has been "barely investigated compared to other dimensions" of sustainability (p. 5). Where discussion exists, social sustainability is not afforded a universally accepted definition, nor is there clarity around what encompasses social sustainability issues (de Fine Licht & Folland, 2019). I, therefore, consider the extant literature that conceptualises social sustainability.

In addressing issues of social sustainability, van der Leeuw (2020) separates social problems from natural science problems, classifying the former as 'wicked' because they cannot be definitively solved. Tainter (2017) offers a similar sentiment; observing that as human societies become increasingly complex, so too have the responses to sustainability concerns. Consequently, the multifaceted systems developed as part of problem-solving exercises are not without cost. Rimmel (2021b) frames sustainable development and corporate social responsibility as hand-in-hand concepts, both comprising the tripartite of economic, environmental, and social components. In defining these terms, Rimmel considers the social element within an organisational setting aims at improving the "health, safety and the well-being of

employees", which in turn enables organisations to positively impact their communities (p. 5). Likewise, Forbes et al. (2020), present social sustainability as being equivalent with the 'people' within John Elkington's "triple bottom line" accounting framework (Elkington, 1994 cited in Forbes et al., 2020, p. 2), itself adopted from the three pillars' sustainable development conception enunciated in the Brundtland Report (Du Pisani, 2006). de Fine Licht and Folland (2019) offer a framework for defining social sustainability. In doing so, they grapple with arguments and scepticism about defining value-laden terms like social sustainability, proposing it as possible that people have a "common understanding", retorting to objections made about the difficulties in defining the concept (de Fine Licht & Folland, 2019, p. 33). Rejecting arguments against fixing or providing a definition of social sustainability, the authors argue that avoiding injustices, like certain acts being 'passed off' as socially sustainable due to lack of conceptual definition, provides greater justification for a definition.

Forbes et al. (2020) conceptualise sustainability as the space or relationship between business and the society business operates within. They argue that practices like corporate social responsibility, stakeholder management, and corporate citizenship relate to social sustainability and their existence reflects societal

expectations of businesses. In sum, Forbes et al. (2020) contend businesses have become expected to act 'sustainably' just as much as they are expected to provide financial returns to shareholders, contrary to famous neoliberal theorist Milton Friedman's assessment of businesses' raison d'etre (Friedman, 1970 cited in Forbes et al., 2020). However, in framing this argument, Forbes et al. present social sustainability as separate to the other conceptualisations of sustainability; that social sustainability is 'outside' of the sustainability concept. This presentation, thus, creates a gap between people and the environment, rendering an overlap impossible.

Building on my earlier problematisation regarding the normalisation of the Brundtland definition of sustainability within the literature as a segmented, tripartite construct, I suggest that unquestioning acceptance that humans can be divided from the environment is problematic. For example, we are said to be living in a period dubbed "The Anthropocene" (Crutzen, 2006), referencing the "enormous extension of humanity's ability to control, and damage, the natural environment" (Jones, 2017, p. 4). While I do not question humankind's impact on the environment in this thesis, I believe there is merit in critically reviewing conceptualisations of 'social sustainability'. This approach reveals delineations between the environmental, social, and economic factors of sustainability; or conversely, if there is any

delineation. Further, I wish to be clear that my interest in people and social matters does not diminish the importance of the environment. Rather, in examining how the objects surrounding sustainability intersect with each other in the literature and in the texts analysed in this thesis, I suggest that these distinctions likely influence business and industry application and use of such terms. Hence, understanding them helps in situating the texts I examine as my data within a broader context.

I, therefore, now consider human-nature relationships within the sustainability construct, or what could be termed 'human-nature connectedness', as an alternative approach to situating people within sustainability. In terms of the origins of this approach, Barragan-Jason, de Mazancourt, Parmesan, Singer, and Loreau (2022) attribute one of the first definitions of 'human-nature connectedness' to Aldo Leopold (1949). However, I suggest that this view fails to account for indigenous or non-Western views, who consider humans and nature to be inherently linked and have done so since time immemorial. For example, in New Zealand, Māori people, through Te Ao Māori (the Māori worldview), consider people and nature to be one, with humans aligned with the natural world and not superior to it (Harmsworth & Awatere, 2013; Royal, 2007a). Australia's First Peoples hold similar

views around human-nature connectedness, whereby they consider that the land and place as a being, and at one with the people (Cummings & Bridgman, 2021).

These examples recognise the connection between human and nature and could be construed as 'ecocentric' (Kopnina, 2019; Kopnina, Washington, Taylor, & J Piccolo, 2018), demonstrating divergence from the 'Western' approaches to sustainability in situating 'the human' or people. While ecocentricism puts people on an equal footing with the environment, approaches that are 'scientific' in orientation tend to be anthropocentric, placing people at the centre of the sustainability discourse (Kopnina et al., 2018). However, the anthropocentric stance arguably does little to further human-nature connectedness (Barragan-Jason et al., 2022) and contributes to unsustainability and harm to non-humans (Kopnina et al., 2018).

Western scientific knowledge practice systems often do not acknowledge or value indigenous perspectives (Black & Tylianakis, 2024) and a pervasive disconnection stems from this and the devaluation of the natural world (Barragan-Jason et al., 2022). Further, ignoring indigenous ways of thinking means that Western science tends to perceive issues in isolation (Grober, 2015), creating differentiations that could be described as hierarchical anthropocentricism (Uenal et al., 2022). This is

evidenced at the global level when sustainability issues are construed as problems facing 'developing' nations, rather than the world, as a whole (Cirella, Mwangi, Paczoski, & Abebe, 2020). The literature suggests that this scientific approach divides people from themselves, as well as from nature, and risks running sustainability issues, and therefore, solutions, in a compartmentalised manner. Vandana (2015) summarises that the division between people and nature occurs when there was "[b]lindness to diversity and self-organization in nature and society", labelling this as a "a basic problem in the mechanistic, Cartesian industrial paradigm" (p. 3). The anthropocentric approach's influence on sustainability is also arguably evidenced in the 'business case' approach to protecting or preserving natural resources. That being, where nature's 'services' are deemed to be of greater worth to humans and human's economic interests, there is a tendency to view said natural services as more deserving of conservation efforts than those of lesser value, which must rely on moral appeal (Cirella et al., 2020).

As said, my purpose here is not to define social sustainability, how sustainability intersects with people, or to identify the need for research pursuing what form it ought to be or take. Rather, my review seeks to problematise the literature on social sustainability, noting in particular that studies are often narrowly

scoped, the concept is poorly defined and overall, there is a limited focus being given to issues of 'social sustainability'. Those accounts that do consider social sustainability appear to be subject to the shaping influence of 'scientific' discourse, presenting human-nature relations so that it is rendered impossible to include nature on equivalent, or at least less anthropocentric terms with humans, themselves. Further, indigenous perspectives seeking to unite humans and nature are downplayed in favour of the Western 'scientific' sustainability discourse, which arguably works to service the economic interests of humans, through the machinations of commerce.

Sustainability in business

This section examines the sustainability concept within the business or organisational context. This includes how the literature positions 'sustainability' by business, including its rise to prominence, functions, commentary on greenwashing, and criticisms of business practices and their ideological setting. I also consider sustainability reporting and audit, including reviewing the Foucauldian phenomenon of audit culture.

Jones (2017) challenges claims that sustainable or, 'green business' started in the mid to late twentieth century. Rather, he contends that such matters can instead be traced back to or found in the lifestyles of those who might be described as "radicals", or in the "hapless efforts of visionaries", whose efforts took place before the world was "ready for it" (Jones, 2017, p. 3). Nonetheless, placing business' adoption of sustainability around the mid to late twentieth century is not refuted by most literature (Caradonna, 2017). Indeed, Jones (2017) argues that before the 1960s there was no commercial benefit to a business to make claims of environmental sustainability. However, Cummings and Bridgman (2021) argue through Foucauldian 'counter-historical' reasoning that sustainability is one of the oldest ideas within the 'management' discipline of business studies. The authors present 'conservation', as sustainability, considered the key 'good' within the management discipline. In re-framing or 'undermining' conventional approaches to history, they propose that the ideas of indigenous people, who considered sustainability and management as linked, are also able to be traced through to the present-day conceptualisation.

In their Foucauldian approach to sustainable management, Cummings and Bridgman (2021) consider the genealogy, or what conditions of history prompted the

business community to adopt a sustainability discourse at this point in time and propose a new originator in Louis Brandeis for the discipline, over Frederick Taylor, who is usually given credit. As above, this allows Cummings and Bridgman (2021) to suggest a new lineage to sustainability's intersection with management, and by extension, business. To add to this approach, in examining the possible rationale for the propulsion of adoption of sustainability by present-day organisations, Vollero (2022) suggests ethical issues are the key challenge or problem prompting the adoption of sustainability or sustainable practice, as a response. He argues that failing to act ethically can be equated with not meeting generally accepted societal and moral norms, including those pertaining to environmental sustainability and corporate social responsibility. This somewhat echoes Forbes et al. (2020) observation above, where more than just profitability is now demanded of businesses and organisations. In sum, the problem of profit generation and the need to respond to consumer demands could be considered as that which has made claims of sustainability by business 'sayable' or more visible, coupled with the arguments from Vollero (2022) and Forbes et al. (2020) means that environmental and corporate social responsibility could now considered societal and moral norms and thus have normalising or disciplinary effects.

In the literature examining how business and sustainability intersect, there is a great deal of focus on how sustainability functions in business, (Forbes et al. (2020). It follows, therefore, that there is a body of literature focussing on how one demonstrates sustainability work or performance through 'corporate social responsibility' practices. Like the very notion of sustainability, there is debate over what these practices entail and how they are defined.

While Chandler (2015) argues that there has been a failure to adequately define corporate social responsibility (CSR), Vollero (2022) highlights the recent trend of using CSR to promote or market firms and organisations. In this sense, Vollero (2022) observes the appropriation of CSR practices for the narrow purposes of promoting 'corporate sustainability', with this operationalised through CSR metrics like the 'triple bottom line', or "3P" (Planet, People, and Profit), which aim to meet the expectations of multiple stakeholders. Vollero (2022) concludes that corporate sustainability incorporates CSR, with the former being "the condition for the survival and growth of the firm as a whole" (p. 13). In doing so, he presents 'sustainability' as 'corporate sustainability'. Whether this is distinct from the concept discussed in the *Sustainability overview* section, comes with its own set of discursive strategies and rules, however, is unclear, though given the tendency for the literature

to frame sustainability within the sense of growth, being compatible with neoliberal business aims, it may well be that 'corporate sustainability' is one in the same with 'sustainability', though the literature does not appear to explicitly recognise this.

Wickert and Risi (2019) refer to CSR as "an umbrella term to describe how business firms, small and large, integrate social, environmental, and ethical responsibilities to which they are connected into their core business strategies, structures and procedures within and across divisions, functions as well as value chains in collaboration with relevant stakeholders" (p. 1). They also explain their deliberate use of language in terms of who CSR applies to, purposefully avoiding the term "corporate" to ensure that it can be applied to businesses of all shapes and sizes. Like Forbes et al. (2020), Wickert and Risi (2019) also avoid giving CSR a voluntary role, arguing that it has become a *de facto* requirement and is necessary for 'legitimacy'. They emphasise that CSR has a multi-focal nature, arguing that despite the name focusing on the "social" it also concerns environmental issues.

Vallentin and Murillo (2022) argue that CSR is an ideological construct and advocate for recognition of this position to make clear the role politics plays in sustaining and interacting with developments in this area of business. They argue

that there are, broadly, four liberal ideologies operating within CSR activities, though they do not attribute credit to liberalism alone for CSR development. They Vallentin and Murillo (2022), therefore, propose an ideological position composed of *embedded liberalism*, *classical liberalism*, *neoliberalism* and what they term "*re-embedded liberalism*", which they argue reflects the "ruptures, movement, and reorientations … within liberalism" (pp. 653–656, emphasis in original). Considering the meaning of each term according to the authors, respectively; embedded liberalism is that which followed as a reaction to the downfall of laissez-faire capitalism, manifesting in ways that reflect political realities of different states, for example the United States' adoption of Keynesian liberalism. For classical liberalism, the authors attribute the works of Milton Friedman and Friedrich A. Hayek as capturing the basics of this position, rather than neoliberalism with which they are usually associated, given their focus on "the separation of business and politics and thus for a disembedding of markets" (p. 646). Neoliberalism refers to a "*passive acquiescence* to the neoliberal mindset" arguing that what makes it neoliberal is "instrumental reasoning" to support CSR as an "instrumental practice" (Vallentin & Murillo, 2022, p. 650, emphasis in original). Vallentin and Murillo (2022) argue this coincides with the normalisation or "passive surrender" to the tenets of neoliberalism, like instrumentalism and cost-benefit analysis, playing a key role in justifying the

business case for corporate social performance (Vallentin & Murillo, 2022, p. 650). Re-embedding liberalism is argued as being a new discursive response occurring in the late 1990s, built on globalisation and the need to "(re-)embed" corporate responsibilities in international relations "signifi[ng] a democratic urge to (re)capture spaces that have otherwise been captured by economic forces"; with these "spaces" designed for "responsibilisation", or assigning responsibility back to business (Vallentin & Murillo, 2022, p. 654). What is of note is that the general ideology that Vallentin and Murillo (2022) associate with this social function is one of liberalism as a fundamentally an individualistic ideology in its various guises, despite the name "corporate social responsibility" perhaps appearing to evoke and validate the importance of collective, communal interests. Also adopting an ideological lens, Du Pisani (2006) argues the neoliberal answer to sustainability issues was that once a resource had been exploited to scarcity, the market would react by developing technologies to find new or replacement resources.

The emphasis on liberal and neoliberal ideologies in discussions of CSR is of note. As these ideologies place emphasis on the role of the market and focus on individual freedoms (Heywood, 2021), this likely has some bearing on how businesses approach issues of sustainability and demonstrate their sustainable

performance via various reporting measures and mechanisms. The workings of a market-focused ideology, with consumer demand being met in the form of sustainability reporting, is reinforced by C. Higgins and Coffey (2016). They argue sustainability is at the point where it is demanded by consumers, employees, and stakeholders alike, with these groups offering a reward for efforts. As Rimmel (2021b) observes, sustainability reporting has its roots in "human resource accounting" evolving into social and environmental reporting (p. 14). The decline in interest in "social accounting" witnessed around the late 1970s coincides with the emergence of environmental reporting, though the former still arguably remains a common and important facet of general business performance reporting (Rimmel, 2021b, p. 9). In terms of temporal significance, this change in focus from social to environment reporting also saw the rise of neoliberalism, as an ideology and within political systems; with Reaganism in the United States and Thatcherism in the United Kingdom (Harvey, 2020) manifesting in the following decade.

Echoing the market or supply-demand nature of sustainable reporting, Jones (2017) observes that 'green consumers', being those who hold positive attitudes toward eco-friendly products and services (White, Hardisty, & Habib, 2019), are or have been necessary for the expansion of sustainability into business, with large

amounts spent by corporations on accreditation, at least in the public relations space. However, Jones (2017) also argues that there are basic supply-demand dynamics in play, with the extent that firms 'go green' matching demand by the so-called green consumer. Rimmel (2021b) considers that sustainability reporting is not a recent development, but, rather, that its rise in prominence is linked to what he terms "the modern company" (p. 6), with a notable increase in sustainable reporting since 1987, being the year of release of the Brundtland Report.

In terms of how sustainability reporting intertwines with sustainability itself, C. Higgins and Coffey (2016) argue that quantifying sustainability or sustainable performance through sustainability reporting is instrumental in how companies understand the concept. Prashar (2023) makes a similar point, indicating that sustainable reporting is particularly beneficial where the business is mature and Board membership includes institutional investors, perhaps due to the level of scrutiny these types of organisations face from their stakeholders. Here, C. Higgins and Coffey (2016) and Prashar (2023) take sustainability, in the context of sustainability reporting and performance, as referring to economic, social, and environmental factors (C. Higgins & Coffey, 2016; Prashar, 2023). Likewise, Jones (2017) and Rimmel (2021b) hold that reporting and metrics, as provided through

sustainability reporting, have enabled businesses and, large corporations in particular, to prove their journey to sustainability. Rimmel (2021b) considers accounting is vital for sustainable reporting and the information provided must be "credible, reliable, [and] robust" (p. 13), while recognising that the same reporting tools can hide poor performance by changing metrics or steering the focus elsewhere.

Further, Rimmel (2021b) suggests that adopting sustainability and sustainability reporting generates knowledge and, thus, is a productive practice. In doing so, he points to social accounting research as contributing to greater knowledge regarding leadership and corporate responsibility. However, others note negative consequences of its prolific uptake. For example, Jones (2017) observes that definitional expansions enable large corporations firms producing luxury goods that can only be afforded by a few to also claim to be sustainable, arguably diminishing the concept's value. Caradonna (2017) also argues that prolific wanting or needing to pursue 'sustainability' has meant the discourses of environmentalism in industry has prevailed over the alternative, being the relationship between humans and their natural world. The environmental discourses Caradonna refers to are those that act to subjugate environmental politics (Dryzek, 2022) and their dominance is in spite of

industry generally remaining "far from sustainable" (Caradonna, 2017, p. 9). Prashar (2023) observes how sustainability reporting can also add to this latter point of Caradonna's, stating that reporting allows organisations to "legitimise" operations while dodging regulatory issues (p. 1169). Given the voluntary nature of sustainability reporting, as a type of non-financial reporting, organisations lack incentives to provide details, especially where there has been little "progress" shown (Rimmel, 2021b, p. 13). Further, taking a Foucauldian perspective, while sustainable reporting may not seek to define practices, it is notable that the role it may have in fixing or distributing knowledge or definitions may contribute to fixing particular norms or ideals (Power, 1999).

There is an issue around sustainable reporting due to the voluntary nature of disclosure and the potential for evasiveness around details or progress, as highlighted by some of the literature above. The next link in the sequential chain outlined so far in this review, following demand for sustainability and sustainability reporting, is the need for checking and ensuring the CSR or sustainability reporting provided is trustworthy through audits or auditing processes. In terms of the 'purpose' of audit, Power (1999) observes the interconnection between the key concepts of trust and checking when it comes to audits, summarising that "trust

releases us from the need for checking … [but] [i]n the end checking itself requires trust; the two concepts are not mutually exclusive" (pp. 1–2). Power (1999) also attributes auditing's rise to the particular conditions of possibility requiring organisations to "straddle or, … dismantle the public-private divide"; as a result, audits serve as a response to fill the void that the market demands, as well as ensuring that organisations meet social standards (p. 10).

Before moving into this area, it is timely to problematise a general theme that ran across the literature discussed in this section thus far; that being that in business, sustainability, is unquestionably put down to the demand of the consumer, or other stakeholders. While the outcomes may be laudable, construing sustainability in business as being subject to free market demand invariably gets business 'off the hook' in terms of having to determine whether it should engage in 'sustainability' or 'be sustainable' for any other reason, moral or otherwise. In this sense, sustainability is arguably treated alongside the commodities or services businesses are peddling as merely something that emerges from the whims and desires of customers. I suggest that it, therefore, follows that audits may provide assurance of meeting consumer demands, rather than ensuring that 'sustainability' itself is being achieved.

Although audit and assurance processes may allow the content of sustainability reports to be verified, benefitting end users (Rimmel, 2021a), by checking what is being reported by businesses while also allowing them to review their own practices. However, the lack of definitional clarity I noted earlier about what actually constitutes sustainability is also raised as being a problem when it comes to issues of auditing and assurance. Following Power (1999), that there is, or was at the time of his or this writing, no exact definition of what an audit or auditing entails, means that "idealised, normative projection of hopes … a statement of potential rather than a description of actual operational capability" (p. 4) characterise sustainability auditing and assurance practices.

While Rimmel (2021a) argues that the non-standardised approach to non-financial sustainability reporting increases the need for external audits and assurance, Shore and Wright (2024) present an alternative, Foucauldian analysis of the rise of audit culture. Accordingly, while Rimmel (2021a) claims the non-standardised approach creates the need for auditing and assurance, Shore and Wright (2024) argue that need, in turn, gives rise to "contexts where the principles, techniques and rationale of financial accounting have become dominant features of the way society is organised" (p. 4). Shore and Wright (2024) trace the journey of

audit principles and culture within the United States as moving from the education sector, to the military industry and finally into the public sector. This builds on the work of Power (1999) who argues the practice of "auditing is not merely a collection of technical tasks, but also a programmatic idea circulating in organizational environments, an idea which promises a certain style of control and organisational transparency" (p. 122). Audit cultures , therefore, result where there is reliance on measures, indicators, data, targets and assessment of outputs to pass judgement on the value of the processes and the people who are located as central to those desired outputs" (Thompson & Mockler, 2016, p. 2). Because of the creation of audit culture, new radical methods of assessment and managing individuals have become "render[ed] thinkable" (Shore & Wright, 2024, p. 2).

While Shore and Wright (2024) and Power (1999) discuss financial accounting and auditing, rather than non-financial, I suggest their insights are also applicable in considering the potentiality of an audit culture within a sustainability setting. Although sustainability auditing is voluntary and unregulated (Rimmel, 2021a) this non-compulsory nature permits a vagueness that allows it to permeate a range of organisational settings (Power, 1999). As to how this permeation occurs, also adopting a Foucauldian approach, Thompson and Mockler (2016) argue that audit

culture operates through specific language to manifest what is accepted as "good" (p. 3). Such language becomes hegemonic in organisations and consequently functions to equate "'accountability' with 'accountancy'" (Shore & Wright, 2024, p. 3), with organisations consequently being answerable to the public in accountancy-speak; as "'productivity'" and "'economic efficiency'" (Shore, 2008, p. 281). In terms of the language's constructive role, discourse reveals neoliberal foundations.

From these arguments, it is conceivable that an audit culture could arise in the sustainability context, if we consider sustainability as a normative discipline, or a normative discourse. Shore and Wright (2024) argue in support of this, observing that audits have a colonising effect, whereby the values of auditing, like finance capitalism, are embedded into organisational operations, allowing them to become inherent to mentalities and organisational self-image (Power, 1999). Further, Power (1999) argues that audit culture has a contradictory outcome to its intent of creating good governance and transparent practices, with Shore and Wright (2024) reporting that in fact cynicism and mistrust often worsen when an audit culture arises. Shore and Wright's position reflects the observation made by Caradonna (2017) that the possibly well-intended want or need to pursue sustainable outcomes has caused a hegemonic environmentalist discourse within understandings of sustainability;

however, this discourse is, nonetheless, capable of manipulation due to the non-compulsory and non-regulatory approach that governs sustainability efforts (Klein, 2014). Moreover, Reid and Rout (2018) argue that given sustainability auditing is a Western construct, it potentially sits in tension with indigenous contexts.

Given that audit culture can inadvertently foster adverse outcomes, it is possible it also contributes to what has been called the greenwashing of sustainability (Caradonna, 2017). As with all the concepts examined above, greenwashing's origins and development are difficult to trace and, like sustainability, there is no broad agreement on its definition (Jones, 2017). Jones proposes greenwashing relates to businesses' ability to derive commercial benefit from asserting environmental claims. de Fine Licht and Folland (2019) contend that sustainability having no single accepted definition means greenwashing can be used as a guise for actors to assert their own agendas. Rimmel (2021a) points to the role of sustainability reporting in greenwashing, arguing that due to their unregulated and voluntary nature, sustainability reports have been mispresented by organisations for marketing means. Meanwhile, Vollero (2022) labels greenwashing an "empirical phenomenon" arising from the influx of demands that organisations disclose information about their sustainability practices (p. 13). He also argues that

communication, and with it, mis-communication, is at the centre of constructing the definition of greenwashing. However, it is noteworthy that the above literature analysis solely focuses on the environmental aspect of sustainability; for example, Jones (2017) does not comment on how acts of greenwashing, or that by another name, might assist claims around economic or social sustainability.

Jones (2017) states the volume of businesses engaged in greenwashing creates confusion and obfuscation, making it hard to hear or believe those genuine "green entrepreneurs", due to consumer cynicism caused by greenwashing (p. 378). Chandler (2015), somewhat following Rimmel (2021a), alludes to the role that the mismeasurement of sustainability and corporate social responsibility have played in greenwashing, highlighting examples of firms like BP winning sustainability awards and then proceeding to commit horrific environmental wrongdoings.

Overall, the literature suggests the sustainability concept is appropriated by businesses for the purposes of advancing their own interests, often ignoring the actualities of business operations. 'Proof' of 'sustainability' is provided by businesses through various unregulated measures, with the use of one means justifying another and all problematic for their role in creating what could be construed as a wide-scale

farce, or at least a system where those telling the 'truth' about their sustainability claims is purposely difficult for consumers and societies to understand and evaluate.

Sustainability in the New Zealand wine industry

This section examines research on sustainability within the New Zealand wine industry where I consider research regarding people or social sustainability, to date. This section builds on the New Zealand wine industry background as outlined in Chapter 1. It examines whether similar grounds exist in the literature for the self-reflexive problematisation set out in that chapter.

The New Zealand wine industry (the industry) is an important player in wine sustainability studies because of its apparent "commitment to environmental stewardship and sustainability practices in winemaking" and the SWNZ programme, which "promotes sustainability practices in the wine industry" (Montalvo-Falcón, Sánchez-García, Marco-Lajara, & Martínez-Falcó, 2023, p. 17). Despite this importance, the industry does not feature in many sustainability studies (Montalvo-Falcón et al., 2023). Further, and as outlined in the discussion in the first section of this chapter, *Sustainability overview*, what studies exist, focus on environmental and economic sustainability, with little focus on the so-called social

facet, like that of the studies focusing on the global wine industry (Forbes et al. (2020). For example, Forbes, Cohen, Cullen, Wratten, and Fountain (2009) treat environmental sustainability as equivalent to sustainability. While Forbes et al. (2009)the authors do not adopt the Brundtland tripartite definition, outright, there is no mention of other aspects of sustainability beyond an environmental conceptualisation. Further, where Flint and Golicic (2009) argue that adopting SWNZ, as a sustainability accreditation, is a means of gaining competitive advantage, they mean a business or industry gains this through the ability to lay claim to environmentally sustainable practices. Zahraie, Everett, Walton, and Kirkwood (2016) also focus on the role of the SWNZ accreditation, finding that early adopters of sustainable practices could use their accreditation status to legitimise their actions. However, again, only environmental practices are considered within this study. This finding of Zahraie et al. (2016) reinforces concerns by Jones (2017), outlined in the preceding section, regarding sustainability reporting's role in legitimising actions and responding to consumer demands.

Research on people and sustainability, or the supposed social sustainability facet of sustainability within the New Zealand context is limited. Legun and Sautier (2018) examine social sustainability from the position of SWNZ aiding

environmental governance. Biswas and O'Grady (2016) report that their research participants claim the SWNZ programme enables adherence to social considerations. However, their study did not specifically measure these social considerations, rather, their focus is on environmental reporting practices. Flores (2018) examines the social aspect only insofar as to note it is included as a focus of the SWNZ accreditation, through the "people" pillar. However, the work by Forbes et al. (2020) *Social Sustainability in the Global Wine Industry* seeks to address the gap in sustainability research. Within this edited work, several chapters focus on the New Zealand context. This includes research on a philanthropic wine auction benefitting a local hospice (Forbes & De Silva, 2020), a wine brand dedicated to fighting slavery (Fountain & Forbes, 2020), a comparative study of migrant wine workers in New Zealand and Australia (Baird et al., 2020), and sustainability reporting by New Zealand wineries (De Silva, Nilipour, & Mansouri, 2020). While the latter two studies are distinct subject matters, both conclude that social sustainability appears be of low or lesser importance to the industry. This is reflected by the industry collecting little data about social sustainability in comparison to environmental sustainability (De Silva et al., 2020) and the, ambivalent at best, attitudes towards migrant workers' rights, given around half of New Zealand wineries in the study consider these as "not important" (Baird et al., 2020, p. 115).

I identify several issues by 'problematising' the scholarly approach outlined above. First, despite the pervasive influence of the tripartite Brundtland definition within the sustainability literature, examined in the *Sustainability overview* section, much of the focus on literature examining sustainability within the industry seems to operate or take the standpoint of equating sustainability with environmental issues. This is problematic, as omitting human issues from the discussion has arguably led to inattention to these or social sustainability issues being reflected in industry practice. Put another way, people or social sustainability seems of relative unimportance to industry members when compared with environmental and economic sustainability, with environmental values being a key driver in sustainability initiatives (Gabzdylova, Raffensperger, and Castka (2009). The works by De Silva et al. (2020) and Baird et al. (2020) also reflect similar findings of placing less importance on social issues, at a business and industry level, as outlined above.

Overall, there appears to be a gap in the literature when it comes to the intersection of sustainability and people. However, I suggest that the gap has arisen through a problematisation that does not place as much concern on people, or find socially sustainable issues, like that of migrant workers' rights (Baird et al., 2020) as troubling.

The second matter I regard as problematic is the approach taken within the literature examining the environmental aspects of sustainability in the absence of people. In doing so, it neither acknowledges different components within the concept of sustainability aside from the environment nor gives room for situating people or humans within the construct. Because the literature examining sustainability within the industry is heavily dependent on the operation of the SWNZ sustainability programme, I suggest that it is to the point that research on sustainability within the industry is essentially a study on SWNZ. In sum, the extant literature's focus on SWNZ, to the exclusion of people, justifies my Foucauldian approach in examining the role of SWNZ concerning the sustainability discourse within the industry.

Key findings and rationale for research questions

I have examined various key features of the sustainability literature relevant to my study. This includes considering how sustainability is conceived and conceptualised and how sustainability operates in business, including related concepts of corporate social responsibility, reporting, auditing, and greenwashing practices. Finally, I have examined sustainability within the context of the New

Zealand wine industry, being the focus of my research. In this review I approached the literature as a Foucauldian discourse analysis, attempting to problematise the approaches taken and looking for what normalising processes may have taken place for the literature to present itself in a certain way. My key findings are that sustainability and its related concepts are not only ill-defined but are, also, capable of interpretations that readily serve business interests. In this sense, 'sustainability' is deployed in ways that appear to be highly amenable to serving business interests, shaped by liberal ideologies, and relying on voluntaristic reporting and auditing practices that are rooted in techniques of measurement of uncertain provenance and value. Additionally, because there is no clear definition of sustainability or related terms like social sustainability, there appears to be ample scope to construct various 'truths' about such matters. As an example, my review suggested that the literature was largely 'problematic' in its approach to sustainability in both assuming and unquestionably accepting that it is a concept that encompasses the 'tripartite' approach of people, planet and profit (Vollero, 2022), while also assuming and not questioning that these constructs can be divided in the first instance, in particular the divide between 'people and planet'. I have observed that this has led to two outcomes, first that people or 'social sustainability' is largely ignored by the literature and, second, that the pervasive discourse in the literature reviewed

overlooks human-nature relations. This suggests there is a need to deploy methods of investigation that may uncover why people have been disconnected from their natural environment, thereby enabling a field of study to examine one without the other.

The above findings were illuminating in constructing my research questions. Drawing on Foucault, my inquiry focuses on examining how the sustainability concept is constructed within the industry, how this has come about, and what may flow from this construction. I have therefore designed research questions to see what insights the Foucauldian lens may provide into sustainability research, in general, and regarding the industry. These questions also act as a guide to conducting the analysis and are outlined below.

Question 1, which asks, 'What is being represented as a truth in the text as to sustainability?' utilises Foucauldian archaeological analysis to identify truth statements regarding what is 'sayable' and 'silenceable' about sustainability.

Question 2, which asks, 'How is the discourse constructed and how has it come to be?' As suggested by Riley, Robson, and Evans (2021), this is a two-part consideration of the genealogy of the discourse identified in answering question 1.

This therefore looks to the problems of history and the processes of formation that contributed to the discourse being normalised as a response to those concerns.

Questions 3, which asks, 'What are the consequences of the discourse?', involves consideration of the social function of the discourse and what Foucauldian subject roles it has produced.

Having critically reviewed existing literature and identified the questions that inform this research, I now turn to provide more detail regarding how the research was conducted.

Chapter 4: Research method

Introduction

This research is a case study of sustainability in the New Zealand wine industry (the industry). I apply abductive reasoning to generate new insights that theorise or seek to explain the nature of the discourse the industry uses regarding sustainability. I apply Foucauldian discourse analysis and Foucauldian concepts as a critical lens, examining (archaeological) construction informed by power/knowledge, which shapes the form of the discourse and the (genealogical) power/knowledge effects that result.

This chapter identifies methodological issues, first establishing the ontological and epistemological position under the critical paradigm and supporting Foucauldian discourse analysis as my research methodology. Next, I discuss how my literature review and the aims of Foucauldian discourse analysis inform my research questions. I then address my methods around data collection, analysis, and interpretation. Finally, I discuss ethical considerations, including the credibility of this research and the presentation of this thesis.

Paradigmatic components

I adopted the critical paradigm to guide this research, aligning my ontology, epistemology, and axiology with this worldview. I discuss each component in turn.

My ontological position sits somewhere between the 'historical realism' attributed to the critical paradigm (Guba & Lincoln, 1994), and a constructivist approach. As a constructivist, I believe individuals can construct multiple realities but I also believe that realities are constructed, to varying extents, by historical influences. Therefore, the influences of the past continue impacting how meaning is constructed in the sensemaking of the present.

My epistemological standpoint is consistent with the critical paradigm; I acknowledge the research findings are *value mediated* given my role as researcher is linked with the object of this research (Guba & Lincoln, 1994, p. 110). My role as researcher is discussed further in my self-reflexivity statements, found in Chapter 2 and below.

Axiologically, I take the stance as researcher to "ask the … question: what is intrinsically worthwhile?" (Scotland, 2012, p. 13). This thesis, therefore, constitutes

"research as praxis" in the hope that it creates knowledge and produces social change (Berman, Ford-Gilboe, & Campbell, 1998, p. 3). In considering what is intrinsically worthwhile, I was reminded of the Māori proverb: He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata! (What is the most important thing in the world? It is people, it is people, it is people!). I walk with this thought, and as Pākeha, I acknowledge and tautoko tangata whenua and their ancestors. What is intrinsically worthwhile, to me? He tāngata, he tāngata, he tāngata!

Why Foucauldian discourse analysis

Language is key to critical theory, as it describes and constructs the world' through the regulatory rules of discursive practices (Kincheloe & McLaren, 2011). Using the industry as a case study, discourse analysis uncovers power relations and consequences for industry workers, as people (Alvesson & Sköldberg, 2018), when it comes to sustainability. Through Foucauldian questioning, we can consider how matters have come to be, along with what consequences have resulted for humans, as Foucauldian 'subjects' (Foucault, 1982). Therefore, this research seeks to achieve critical aims by uncovering power within discourse, therefore, "finding out" what may be necessary to effect change (Scotland, 2012, p. 13). In short, Foucauldian

discourse analysis provides a means of answering my musing: 'why do they think *this* is sustainable?'

Throughout this research, I kept in mind Foucault's warning against assuming progress, especially considering the aims of critical research. Therefore, when considering how this research achieves its axiological purpose, any changes that result may lead to different, unforeseen problems.

Finally, organisation and management studies have long drawn upon Foucault's theories and methods (Raffnsøe, Mennicken, & Miller, 2017). The examples of Foucauldian-influenced literature that I consider in this thesis include examining subjectivity process during recruitment (Bergström & Knights, 2006), the discourse of corporate strategy (Knights & Morgan, 1991), and the creation of audit cultures through organisational processes (Thompson & Mockler, 2016). My approach to Foucauldian discourse analysis engages with notions of discourse and subjectivity or what Raffnsøe et al. (2017) categorise as the second and fourth waves of the 'Foucault effect' in organisational studies. Further, this research takes up the authors' suggestion to be "more attentive" to the workings of neoliberalism

(Raffnsøe et al., 2017, p. 176) in considering discourse's influence on knowledge creation, processes, and outcomes within an organisational or industry setting.

Foucauldian 'method' and research questions

Despite the absence of a fixed approach for Foucauldian discourse analysis, Riley et al. (2021) propose a tentative methodological procedure that has informed my research method. Following their approach, and in conjunction with my analysis of the literature, I developed the following research questions. These questions also act as a guide to conducting the analysis.

My first research question requires identifying truth statements. Here, I ask 'What is being represented as a truth in the text as to sustainability?' and employ Foucauldian archaeological analysis, identifying the enunciative or 'sayable' function of the discourse and unveiling the discursive practices at play (Foucault, 1989).

The second research question is two-part, asking 'How is the discourse constructed and how has it come to be?' As suggested by Riley et al. (2021), this considers the historical conditions that influence the shape of the discourse. Put another way, what is the genealogy of the discourse? By identifying truth statements

from the archaeological enquiry of research question one, I consider what historical events made them possible, allowing for a dynamism that encompasses both the discursive actions and production of rules of discourse (Rojo & Pujol, 2011). In short, the second research question requires a *problematisation* of the "conditions of possibility" (Kendall & Wickham, 1999, p. 37) at the time of the discourse's formation.

My third and final research question which asks 'What are the consequences of the discourse?' is similar to the third step offered by Riley et al. (2021), examining the reality and social functions produced as a consequence of the discourse. Again, this question has axiological aims and attempts to uncover any underlying or unseen oppression, focussing on the subjectivation processes and outcomes within the industry.

I now outline how I operationalised my Foucauldian approach to discourse analysis, including data collection, sourcing, analysis, and presentation of findings and discussion within this thesis.

Data collection

The data collected for this research is text, and is derived from two sources. As the intention of this research is not to attribute particular actions to any person or organisation, authors of texts examined in this study are the organisation rather than any individuals. This is why I considered discourse analysis an appropriate method, as it allows for examining language and rules around language construction rather than focusing on the author or who is generating it (Korobov, 2020; Potter & Wetherell, 1987). The author of text, therefore, is considered dead (Barthes, 1977), nor are they of importance for discourse analysis (Potter, 1996).

Texts

The primary text is a New Zealand Winegrowers' organisational document titled *NZW: Sustainability Overview* (New Zealand Winegrowers, n.d.-e)[2]. I selected the Overview because of its relevance and the role it plays as "a reference document for any staff members needing to understand or communicate our work in this area" and to uncover what "sustainability really means for the … industry" (New Zealand

[2] The NZW Sustainability Overview can be viewed here

Winegrowers, n.d.-e, p. 2). As mentioned above, NZW, the organisation that authored this text, is not of key focus. However, the potential persuasiveness of the Overview's discourse to the broader industry due to NZW's role in overseeing the operation of SWNZ was a key factor warranting its inclusion as a text for analysis.

The secondary texts are from publicly available material on three different New Zealand wineries' websites. These secondary texts aid in answering the third research question, which examines the consequences of the discourse or discourses identified in the Overview. Secondary texts were selected based on their being the first three to appear on a June 2023 Google search results list using the terms "New Zealand wine sustainability", utilising non-probability, judgmental sampling (Vehovar, Toepoel, & Steinmetz, 2016). All three wineries use the SWNZ audit programme, and their details are summarised in Table 4.1. Permission to use texts from these wine businesses was not sought because they are publicly and freely available. However, the summary of the study, outlined in Appendix C, will be provided to each wine business.

Table 4.1

New Zealand wine businesses: Top three Google search results "New Zealand wine sustainability" in June 2023

Business trading name	Location/wine region	Website name and URL	SWNZ certified?	Access date range
Mt Beautiful [3]	North Canterbury	Mt Beautiful: What is Sustainable Winegrowing New Zealand?	Yes	June 2023 - September 2024
Tohu Wines	Marlborough	Tohu Wines: Sustainability	Yes	June 2023 - September 2024
The Landing	Northland	The Landing: Sustainability	Yes	June 2023 – September 2024

For discourse analysis, a small sample can provide an adequate basis for various language patterns to emerge (Potter & Wetherell, 1987). In this small-scale study, a total of four texts as data points allowed repeated repertoires to occur, serving as evidence of the primary discourse being disseminated and influencing individual companies' approach to sustainability issues. Given the scale of this

[3] I would also like to acknowledge additional text produced by Mt. Beautiful titled "What does sustainability look like at Mt. Beautiful?" However, as I have relied on the operation of the Google algorithm to produce relevant texts, being those that are 'pushed' by the business in terms of keyword searches, I have therefore only analysed text that was given priority by the Google search result.

study, I analysed written and verbal texts only, excluding visual images such as photographs, logos, and motifs (Jørgensen & Phillips, 2002) from my analysis. I also excluded colour, font, text size, and how text, figures and images were presented in the scheme of the text, because of the need to constrain the scope of this study.

Data analysis and results interpretation

My analysis and interpretation of data are noted together because of the propensity in qualitative research and Foucauldian discourse analysis to blur the lines between data and analysis (Alvesson & Sköldberg, 2018). To ensure rigour and credibility in adopting Foucauldian discourse analysis, I viewed the texts beyond a single field of meaning, questioning and abandoning preconceived ideas that exist within socially constructed structures of meaning (Bigoni et al., 2024; Rojo & Pujol, 2011). In doing so, I simultaneously acknowledged and challenged my positionality, pre-held ideas, and assumptions while using the following guidance for undertaking Foucauldian discourse analysis from Carabine (2001, p. 281). This approach influenced my data analysis and interpreted my results:

1. Identify themes, categories and objects of the discourse
2. Look for evidence of inter-relationship between discourses
3. Identify discursive strategies and techniques that are employed
4. Look for absences and silences
5. Look for resistances and counter-discourses
6. Identify the effects of the discourse
7. Context 1: outline the background to the issue
8. Context 2: contextualise the material in the power/knowledge networks of the period
9. Be aware of limitations of the research, your data and sources.

As a first step, I identified truth statements, being language that makes claims that purport to be authoritative, and noted relevant excerpts as raw data. I then thematically grouped these statements as a 'corpus' (Kendall & Wickham, 1999). Following step 2, overarching themes became the dominant discourse identified in the text, with sub-discourses also noted, following step 3. Identifying discursive rules involved reflecting on the conditions under which the texts were produced. Findings from my literature review and background research also helped inform my approach to these steps. Below is an example of how I operationalised my analysis and interpretation were executed using the following quote from page 11 of the Overview:

> As well as benefitting the workers themselves … international consumers can be confident that exploitation is managed carefully through the value chain of NZ produced wine.

The truth statement from this passage promotes exploitation as an object of the sustainability discourse and as something to be 'managed'. From here, I can identify the interrelation of this statement with others within the Overview, following steps 2 and 3. The discursive strategy employed (step 3) suggests neoliberalism because the object is linguistically coupled with 'consumers being confident', placing imperative on market demands. This discursive strategy is reinforced by silence (step 4), whereby worker exploitation is not considered undesirable for any reason other than meeting consumer demand. In identifying discursive effects (step 6), I consider the subjectivity processes in the context of the power/knowledge networks that act to render the treatment of workers in a certain manner (step 8).

The role of the researcher in Foucauldian discourse analysis

Analysts who consider reality a construction should focus on the discursive devices used in presenting research findings and employ reflexivity (Shapiro, 2001).

My role as a researcher using the critical paradigm inevitably calls for self-reflexivity. This means acknowledging how my subject position informs the research process and how it is reported (Canagarajah, 1996) through self-reflexivity statements. The first, in Chapter 2, sets out my position as a Foucauldian subject that interacts with the sustainability concept. The second is provided in my capacity as a researcher, which I set out now.

Self-reflexivity: role of the researcher

Carrying out this research strategy created a tug-of-war game, with me as a researcher in the middle. As a Foucauldian scholar, I look beyond socially constructed meanings, but the meanings I question are about a concept of personal importance. As set out in my first self-reflexive statement in Chapter 2, sustainability is of great significance to me. Engaging in Foucauldian methodologies means I risk 'murdering my darling', being the sense of self that I get from being a 'sustainable person' or a worker in a 'sustainable industry'. Put another way, my research calls into question the self-subjectivation I have undergone to call myself 'sustainable'. This is the aspect of Foucauldian discourse analysis that may make one "feel decidedly uncomfortable " as it points out "things about their origins and functions

that they would rather remain hidden" (Kendall & Wickham, 1999, p. 29). This research has done just that. For example, as this thesis asserts, there is a strong influence of colonialism within sustainability discourse. As a supporter of sustainability and Māori interests, I find reconciling these positions uncomfortable and disorientating. Further, my position as Pākehā engaging with a French man's philosophy to draw conclusions about Māori interests may also be considered problematic, and not just in the Foucauldian sense. To reconcile this, I ensured my role as a researcher also served toward what Ladkin (2018) termed 'self-constitution', where I recognise the limits of my own agency relating to power while also stepping outside the disciplining norms of the hegemonic understandings of these matters. I do so by engaging with Foucault's conceptions of self-care (*epimeileisthai sautou*) and courageous speech (*parrhesia*) (Ladkin, 2018); through exercising reflexivity and uncovering that which may make me uncomfortable and capturing them in this thesis. From these practices, I forge my own understanding of what sustainability means in ways that transcend the limitations of the dominant paradigm, whilst being clearer as to its power/knowledge effects.

Ethics

This research was lodged with Massey University as a low-level ethical risk, as no human subjects are used in it. However, I acknowledge the potential harm to non-participants (Gorard, 2002) and note that any findings should not be construed as attacking authors of the texts I analysed. That discourse analysis permits uncovering power relations without directly attributing misuse of power to any individual actors is of great personal importance.

Credibility and reliability

For assessing the credibility and reliability of post-positivist research, like this thesis, O'Leary (2004) suggests researchers conducting research with transparent subjectivity, dependability, authenticity, transferability, and auditability are indicators of 'good' research. I address how I have demonstrated these, in turn.

I attempted to exercise transparency regarding my subjectivity, as evidenced in my self-reflexive statements above and in Chapter 2. However, accepting my positionality, I also endeavoured to abandon preconceived notions of meaning and structure when conducting my analysis, as enunciated earlier in this chapter.

Designing and conducting research in this manner also attends to matters of dependability, requiring a systematic approach to research to counter subjectivity (O'Leary, 2004). This chapter discusses my systematic steps in gathering and analysing data. Authenticity requires the researcher to recognise the possibility of multiple truths (O'Leary, 2004), something I have acknowledged and which is somewhat 'hard baked' into Foucauldian discourse analysis. To meet auditability criteria I provide URL hyperlinks to the texts I have analysed so that readers can trace from the data source, allowing "others to see how" I arrived at my interpretation of the data taken from the texts (O'Leary, 2004, p. 58).

Presentation of findings and discussion

This section describes how the findings and discussion are presented in Chapters 6–9, introduces the discourses identified, and details how I approach the analysis relating to my research questions. Chapters 6–9 intertwine 'findings' as they relate to the research questions with 'discussion', as is common in qualitative research and Foucauldian discourse analysis. As noted above, this is because Foucauldian discourse analysis' inclination to blur the lines between what is data and what is analysis (Alvesson & Sköldberg, 2018).

Chapters 6–8 focus on the discourses I have identified via the Foucauldian discourse analysis methods I describe above. These chapters are organised by discourse and begin with the archaeological analysis of the primary and secondary texts (texts), identifying regimes of truth and the discourse that underpins them. I then move my focus into the genealogical analysis, offering a historical *problematisation* that I argue shapes the discourses' formation. I end by examining the discourses' role in creating subjects within the industry. How I approach Foucauldian archaeology, genealogy, and subjectivity analysis are outlined below, along with how these analyses relate to my research questions.

- Archaeology: This section addresses research question one and identifies truth statements contained within the texts, with discourse and sub-discourses identified through the archaeological process of considering what has been deemed "sayable" (Kendall & Wickham, 1999, p. 26), including identifying rules delimiting the construction of the discourse/s. My genealogical analysis, however, focuses on the broader conditions that shaped the formation of those discourses.
- Genealogy I: Problematisation and processes of formation: This section identifies how the discourses have been constructed. It addresses research

question two by problematising the history that gave rise to the discourses identified in the text and considering the processes of discursive formation. This genealogical analysis also informs the following section, which considers research question three regarding discursive subjectivity effects.

- Genealogy II: Power/knowledge and subjectivity: This section of chapters 6–8 addresses the third research question, considering the consequences of discourse specifically for people as Foucauldian 'subjects' (Foucault, 1982). It examines the descriptive and productive aspects of discourses and their subjectivating effects, thereby extending the genealogical analysis conducted in the preceding section, focussing on how power/knowledge operates through discourse (Carabine, 2001). This section, therefore, considers discourse in a dual role, as being both descriptive of knowledge and constructive of power relations that act to create subjects (Carabine, 2001).

Chapter 9 further explores power/knowledge dynamics arising from the discourses, building on the discussion in Chapters 6–8. Here, I argue that subjectivation processes are possible through a Foucauldian 'institution', operating via the discourses' normalising and disciplinary social functions, along with an audit culture, within the industry.

Historical period for problematisation

In situating the historical period for problematisation, though the texts are not dated, it is likely that the Overview was produced around late 2019 or early 2020, given the mention of the 'inaugural Young Leaders Forum' being held in November 2019 and a notable silence regarding the COVID-19 pandemic, an event I suggest a text would likely not neglect to mention. This, therefore, situates the Overview's production to a close date to, but before, early 2020. The Overview gives further clues about the historical positioning of the text and the discourses it entails, like where the text introduces the SWNZ sustainability accreditation programme as being one that "evolved as a response to new pressures put on land and water resources during a time of rapid vineyard expansion in the 1990s" (New Zealand Winegrowers, n.d.-e).

I, therefore, consider the most relevant timeframe that informed the processes of formation of the texts' discourse as falling between the two latter decades of the twentieth century and the first two decades of the twenty-first century. I note, that it is possible to extend my problematisation beyond these dates to establish multiple

épistémès, however, for brevity, I follow the approach by Carabine (2001) and concentrate on a "snapshot" of a single period of history (p. 280).

Conclusion

This chapter set out the Foucauldian theory and my method of data collection and analysis, considering the research questions I developed as part of the *Literature review* in Chapter 3. I also addressed my positionality as researcher, in a further exercise of self-reflexivity. Finally, I described how I present my findings and discussion, which I turn to now, beginning with a brief discussion of the Neoliberal discourse that informs Chapters 6–8.

Chapter 5: Introduction to the Neoliberal discourse

Introduction

This chapter briefly introduces the *Neoliberal* discourse. I identified neoliberalism as the overarching discourse, as it constructs and informs 'sustainability' through sub-discourses and truth claims that unquestioningly prioritise competition and the role of the market. In identifying each sub-discourse, it became evident that these were supported or enabled by neoliberalism, potential counter-discourse, excepted. The Neoliberal discourse is discussed throughout Chapters 6–8 as it relates to each sub-discourse, with supporting examples of truth regimes and subjects given in the course of these chapters. It is, therefore, appropriate to briefly offer a genealogical analysis of the Neoliberal discourse here, including how neoliberalism has intersected with the New Zealand wine industry, to inform the discussion going forward.

Neoliberalism in the New Zealand wine industry: A brief Genealogical analysis

There were significant political shifts beginning in the 1970s in the overarching ideology influencing the role of government vis-à-vis individual citizens and businesses. Governments were increasingly being viewed as 'problematic' in terms of economic development, with the 'anti-statist' neoliberal movement (Heywood, 2021). Key historical examples include the Augusto Pinochet-led coup that overthrew Salvador Allende in Chile in the early 1970s; and the elections of Margaret Thatcher in the United Kingdom and Ronald Reagan in the United States, in the 1980s (Harvey, 2020). New Zealand shortly followed with its own reforms, with the "ideological tipping point" (Curtis, 2015, p. 103) occurring with the 1984 election of the David Lange-led fourth Labour Government, with sweeping deregulatory reforms and privatisation of state assets soon following (Aimer, 2012).

The introduction of the Commerce Act 1986 (Commerce Act), was key to this new deregulated environment in New Zealand, with its introduction in 1987 ushering in a legislative regime with "pre-eminence to the promotion of competition" (Ahdar, 2020, p. 35). While the Commerce Act promoted competition

for the 'benefit of consumers', around the same period the New Zealand Law Commission (Law Commission) examined reforming the Companies Act 1955, being the legislation that governs the conduct of limited liability companies. While considering the issue of director's duties, the Law Commission noted that the then-current legislative regime did not enunciate these duties, rather they were found through case law or through the decisions of the courts (New Zealand Law Commission, 1987). Though the Law Commission discussed company director's duties in the general sense, as duties of trust, it appears the meaning that was eventually attached to the resulting legislation, the Companies Act 1993, was that the general duties of directors acting in the 'best interests' of the company meant them acting to return the most amount of profit possible. This meaning is visible in a 2023 amendment to the Companies Act 1993, clarifying that directors can consider matters other than just profit maximisation and still be considered to be acting in the best interests of the company (refer to section 131(5), Companies Act 1993). Therefore, the issue of managing costs and profits is observable as being endemically problematised through neoliberal business discourse and conduct, to the point that returning profits was assumed to be the sole imperative for company directors.

In responding to the issue of director's duties another problem arose: the issue of 'proving' adherence to these duties. It is this latter problem where the role of accountancy and financial reporting has gained prominence. As discussed in the *Literature review* it is this need to show "accountability", or that directors have adhered to what is 'good' for the company, that an audit culture has arisen (Thompson & Mockler, 2016, p. 3).

Despite shifting towards neoliberalism and competitive, free-market capitalism, the New Zealand wine industry was feeling the force of government-interventionist policy. In 1987, the same year as the Commerce Act's introduction, the New Zealand government responded to the problem of a "glut of low-quality wine" by ordering and paying New Zealand winegrowers to remove their grapevines (Dalley, 2008). However, production levels did not stay down for long, with rapid expansion in the mid-1990s bringing production levels back to those that had necessitated the removal orders (Dalley, 2008) and leading to concerns around strains on land and water in the mid-1990s (New Zealand Winegrowers, n.d.-e). That there was no government interaction or interference, as it could be construed, suggests an embedding of neoliberal practices by the mid-1990s, which were normalised through various government reforms taking place in the late 1980s.

Instead, the industry was left to deal with the problem of rapidly increasing land and water use and responded to the problem by implementing a sustainability programme in 1995, that programme being Sustainable Winegrowing New Zealand or 'SWNZ' (New Zealand Winegrowers, n.d.-f).

While neoliberalism, thus, provides the overarching discourse that has driven and continues to drive the industry's truth about sustainability, I argue that its formation was potentially contingent on both the heavy government interference in the wine industry's market in the late 1980s, along with the embracing of neoliberalism by government and business in general, which started around the same period. Engaging with the Neoliberal discourse is unavoidable for businesses. Its ability to act through social functions like the legislation governing business conduct means there is ample opportunity for the disciplining, normalising, and re-entrenching of neoliberalism to permeate further into the general and business psyche within New Zealand.

Conclusion

In this chapter, I outlined a brief genealogy of the Neoliberal discourse, examining how it became normalised within the general political environment of

New Zealand and the wine industry. I expand on this analysis, where applicable, in the course of Chapters 6–8, examining how neoliberal principles are constructed and normalised within the sustainability discourse.

In the next chapter, I begin my analysis of the various discourses I have identified, focussing on those I have termed *Colonialism* and *Te Ao Māori*. I start with my archaeological analysis in the first section of the chapter before moving on to my genealogical analysis in the second and third sections.

Chapter 6: Colonialism and Te Ao Māori discourses

This chapter addresses the archaeology, genealogy and the subjectivating effects of the discourses I have termed *Colonialism*, or *Colonial*, and *Te Ao Māori*, identified through my analysis of the texts informing this study. These discourses are discussed in tandem due to their interconnectivity. The chapter also addresses neoliberalism and how it contributes to both the Colonial and Te Ao Māori discourses. Although Te Ao Māori may, in other contexts, function as a counter-discourse to colonialism, I label it a sub-discourse as it is often appropriated by neoliberal and colonial discourses. However, I acknowledge the potential for Te Ao Māori to act as a counter-discourse because it represents "those usually spoken for and about by others begin[ning] to speak for themselves", thus allowing it to counter, disrupt, and resist the power that would otherwise oppress (Moussa & Scapp, 1996, p. 89).

Archaeology

This archaeological analysis describes how the Colonial discourse and Te Ao Māori discourse are evidenced in the texts, namely the New Zealand Winegrowers'

Sustainability Overview (New Zealand Winegrowers, n.d.-e) and the webpages of Tohu Wines (Tohu Wines, n.d.-a) and The Landing (The Landing, n.d.-b).

Primary text

My analysis of the primary text, the New Zealand Winegrowers' Sustainability Overview (Overview), reveals colonialist techniques at play. This is evidenced through truth statements within the text where sustainability is first framed as a core value and then designated as *kaupapa*. For example:

> Sustainability is a core value for the New Zealand wine industry and is a guiding principle that sits across all of NZWs activities. This *kaupapa* ensures we are working to protect the places that make our famous wines and enhance our social licence to operate.

(New Zealand Winegrowers, n.d.-e, p. 2, emphasis added).

The use of *kaupapa* as a Te Reo Māori (Māori language) word and a Te Ao Māori (Māori worldview) concept is not explained as a non-English term, with an understanding of its meaning assumed on the reader's behalf. However, there is no

further mention of Te Ao Māori (Te Ao) principles or use of Te Reo Māori (Te Reo) within the Overview. *Kaupapa*, therefore, sits starkly alone in the cold, token in its use. As a discursive technique, I argue that using *kaupapa* offers legitimisation and the appearance of embracing Te Ao in relation to sustainability work. *Kaupapa* is deemed sayable or used in preference to English because invoking a Te Reo word and Te Ao concept renders a deeper meaning. As Te Reo is a taonga (treasure) and is intrinsic to Te Ao principles (R. Higgins & Keane, 2013), employing *kaupapa* as a Te Ao concept discursively lends depth to the look and feel of the wine industry's sustainability efforts. It suggests a truth that the industry's sustainability is rooted in the human-nature connection, due to Te Ao holding nature and people as deeply interconnected (Harmsworth & Awatere, 2013; Royal, 2007a).

I argue this use of Te Reo is colonial because it appropriates and selectively uses this concept from Te Ao in service of a 'sustainability' agenda that is not indigenous nor, arguably, there to serve the interests of Māori. Indeed, the balance of the text makes no reference to Te Ao concepts, reflecting and reinforcing a colonial understanding of land and people as resources to be 'managed' in ways it claims are sustainable. The Colonial discourse's use of *kaupapa* means the industry's

sustainability efforts are not merely "activities"(New Zealand Winegrowers, n.d.-e, p. 2), but are instead elevated above mundanity and given a veneer of sacredness.

I suggest that the discursive rules of Colonialism operating within the Overview necessitate borrowing concepts from Te Ao to create a more appealing 'truth' about sustainability in the wine industry, shrouding the colonial and neoliberal influences. I argue that these have more sway over how Te Ao discourse is employed and are motivated by the pursuit of greater profits, meaning using *kaupapa* arguably constitutes a form of greenwashing. Further, discursive rules necessitate appropriating a Te Ao concept to deepen or create a human-nature relationship because the colonial and neoliberal values espoused by most of the Overview's text lack this inherent connection.

Further, the Colonial discursive rules have rendered further Te Reo or Te Ao principles 'unsayable'. Māori history, land sovereignty, or legal interests in land and the environment are missing, and the whenua, or land, and water, the industry's 'resources', are considered without connection to people, iwi or hapu. I argue that the Colonial discourse also supports and serves the Neoliberal discourse by rendering resources as objects in service to the industry and the neoliberal and

capitalist imperative to generate profit, than in manner that would support a Te Ao viewpoint. For example, with neoliberal language emphasised:

> Water: Be a world leader in *efficient* water use and the protection of water quality
>
> … it is vital that sustainable practices are put in place to *minimise* water use and protect the purity of waterways to ensure the *quality* and availability of supply in the future
>
> BRI also contributes to *outcomes* around water through their research programmes including irrigation *optimization* and water savings research project

(New Zealand Winegrowers, n.d.-e, pp. 8–9, emphasis added).

Though I do not profess expertise or lay claim to Māori knowledge or culture through whakapapa or otherwise, I suggest that if this discourse were constructed in accordance with Te Ao principles, the presentation of sustainability within the Overview would not be possible. Royal (2007d) provides the layered meaning of

kaupapa, which has a 'base meaning' of agreed principles or values that inform action or actions. Like Foucault, Te Ao has us pay attention to genealogy, whereby the origins of *kaupapa* are linked to the land through the Māori earth mother, *Papatūānuku*. Here, '*papa*' serves as the root of *kaupapa* and *whakapapa*; the latter used by tangata whenua to explain their genealogies and connection to the entire world. Therefore, *papa* urges unity with other Te Ao Māori terms, acting to bind people and the land. In short, *kaupapa* cannot be understood without this connection (Royal, 2007d). While the use of *kaupapa* may resonate with even the hegemonic conceptualisation of sustainability, as being about the environment, economy, and people (per Forbes et al., 2020; Gladwin et al., 1995; Legun & Sautier, 2018; Valera & Salazar, 2020), I argue that the influence of Cartesian reasoning. As observed by Vandana (2015) in the literature review, this acts in a reductionist manner, dividing people from nature, which plays out through the Colonial discourse, permitting silences to mean *kaupapa* sits as a lone Te Ao term within the text.

Secondary texts

The secondary texts also present elements of the Colonial discourse. In the Mt Beautiful text, people are rendered invisible, with the focus solely being on the

environment and people only mentioned in terms of subject roles, as 'stewards' who care for the land, and as 'consumers'. For example:

> Being stewards to the land is paramount to us
>
> Assure consumers that products are made with minimal impact on the natural and social environment

(Mt. Beautiful North Canterbury NZ, n.d.)

This silencing is a neocolonial gesture, given it exemplifies the Cartesian reductionist 'logic' of dividing humans and the environment into separate and exclusive concepts. In the Tohu Wines and The Landing texts the picture is more complex, hence I examine their archaeology below.

Tohu Wines

Tohu Wines (Tohu) promote themselves as the first Māori-owned wine business in Aotearoa New Zealand. Accordingly, the Tohu text's discourse therefore appears to be more influenced by Te Ao Māori. However, Colonial and Neoliberal

discourses are still prevalent. This section examines the discourse as it is presented, with the following *Genealogy* section considering how its formation may have been impacted by it being a Māori-owned business operating in a neoliberal, capitalist market.

Like the Overview, the Tohu text asserts its core values from the outset, though Te Ao discourse appears more prominently than in the Overview. Though Te Reo and Te Ao Māori terms are used throughout the Tohu text, English explanations are provided in parentheses, or subtext, for example:

> Kaitiakitanga (guardianship) is one of the core values that directs our business and our relationship with our environment …
>
> … Our grapes are grown with the soil knowledge passed down from our Māori tupuna (ancestors) …
>
> Manaaki whenua, manaaki tāngata, haere whakaua: If we take care of the land and take care of the people, we will take care of the future.

(Tohu Wines, n.d.-a).

Providing English equivalents produces a truth where Te Reo and Te Ao Māori sit alongside that of English, being the language of the main group of people who colonise New Zealand. While both the Tohu text and the Overview have elected to use Te Reo, the discursive imperative appears to be different in Tohu's text. While the Overview use of a lone Te Ao concept to legitimise or sanctify the sustainability activities, the Tohu text draws on multiple Te Ao concepts and acknowledges the two language systems. Where Te Reo terms are favoured over English, the discursive technique appears to be an attempt to make up for the English or colonial language lacking the ability to convey a desired meaning about sustainability activities, as is done in the Overview with the use of *kaupapa*.

The manner in which values are framed demonstrates the reduced influence of the Colonial discourse. As with the Overview, values are also influential in shaping the approach Tohu takes to sustainability. However, there is an important difference. The Tohu text positions Te Ao concepts, noted above, as general organisational values to which everything, including its sustainability activities, is expected to align. In so doing, it entwines its truth about sustainability with a range of Te Ao concepts, whereas in the Overview no such entwinement takes place; rather sustainability itself is the "core value" (New Zealand Winegrowers, n.d.-e, p. 2). The

resulting truth around sustainability from the Tohu text is one that integrates people and land together, reflecting the Te Ao worldview and discourse as one that emphasises the interconnectivity of nature and people (Royal, 2007a, 2007d). For example:

> Manaaki whenua, manaaki tāngata, haere whakaua: If we take care of the land and take care of the people, we will take care of the future.
>
> We're proud to take science-based action to sustain the life of this place, our people, and our future.

(Tohu Wines, n.d.-a).

Further examples include Tohu's verbal text, where moving to organic certification is described as improving outcomes for the whenua (land), water, and for kaimahi (employees).

In the Overview, the discourse 'others' people from natural resources in terms of the truth it constructs about sustainability. In contrast, the presence of Te Ao in the Tohu text presents people and nature as interwoven. However, this Te Ao-inspired

discourse still competes with colonial influences, which likely accompany the neoliberal 'for profit' model under which Tohu operates, whereby the benefactors are tangata whenua. The following demonstrates silence regarding people:

> The concept of 'caring' for our lands as well as their rich and fertile condition create wines of personality and purity.

(Tohu Wines, n.d.-a).

Here, the Colonial discourse urges credit be given to the land in creating wines of 'personality and purity'. This arguably aligns more with the 'Old World' or Eurocentric concept of *terroir*, which absences human influence or impact from the resulting wine, rather than that of *turangawaewae* (a place to stand), which links people to the land. *Terroir* and *turangawaewae* are discussed further in the *Genealogical* section below.

The Landing

The Landing's text outlines actions taken to achieve sustainability. Like the abovementioned texts, similar discursive techniques describe sustainability as

related to “guiding principles” that focus on the land and physical environment (The Landing, n.d.-b). At first appearance, the use of Te Reo looks quite similar to that of Tohu text, above. For example:

> At The Landing, our whenua (land) is our heritage and our future. Caring for our landscape and honouring our cultural history are two of our guiding principles.
>
> The Landing’s vineyard and winery sits within 1000 privately-owned acres of incredible natural landscape that is home to unique native bird and animal life, as well as sites of cultural significance. These taonga (treasures) and our vineyard are at risk of damage from the effects of climate change, such as significant sea level rise, flooding and bushfires and extreme weather.

(The Landing, n.d.-b)

However, looking beyond the use of Te Reo I argue that the Colonial discourse that operates in the Overview is still at play. For example, ‘whenua’ is denoted as ‘our[s]’, denoting it as belonging to the business, and is claimed as its ‘heritage’. At first hand, this might appear to align with Te Ao principles, with

whakapapa or heritage attributed to whenua or land. However, the text also mentions that the colonial missionary, Reverend Samuel Marsden, identified the land as appropriate for viticulture (The Landing, n.d.-a), and offers no evidence to indicate that the current owners have whakapapa connections as tangata whenua. Accordingly, like the Overview, I suggest this use of Te Reo serves to legitimate colonial appropriation of the language and the land of the Māori people by way of tokenistic deployment of Te Ao concept and Te Reo terms. In doing so, it also sustains the colonising practice of separating those with tangata whenua status from their whenua[4].

Conclusion

In sum, the Colonial discourse is pervasive throughout NZW's Overview text, and is also often replicated within the secondary texts. The Te Ao discourse is most strongly evident in the Tohu text, where its use points to a potentially different truth in how sustainability is constructed. However, this potentiality is circumscribed by

[4] I note and acknowledge the further text presented by The Landing regarding the history and current involvement of local iwi with the land, which may contradict my interpretation of a colonial discourse being at play in terms of how sustainability constructed and the extent of the influence of the colonial discourse https://thelandingnz.com/our-story/

the influence of Colonial and Neoliberal discourses, which shape what is rendered sayable and doable in significant ways.

How the discourses arose and were normalised is discussed in the *Genealogy* section below.

Genealogy I: Problematisation and processes of formation

This section considers "accidents of history" (Kendall & Wickham, 1999, p. 5, emphasis in original), being matters of concern in earlier times, to which the Colonial and Te Ao Māori discourses informing the wine industry's approach to sustainability arose as a response. I also examine the normalising processes that reinforce and offer disciplining effects to these discursive formations.

Problematisation and processes of formation

The societal and business concerns in the late 20th and early 21st century regarding equality, or inequality, were not limited to gender. Lack of racial diversity in leadership and higher paid professions was also deemed problematic (Cezarino, Liboni, Martins, Aveiro, & Caldan, 2023). Although no specific evidence indicates

that the New Zealand wine industry (the industry), at least at macro- or industry-level, was concerned about a lack of racial diversity, individuals and businesses within the industry have made moves to identify as Māori or as a Māori- or iwi-owned business (Campbell, 2018). The Overview notes that "greater diversity in the industry workforce (compared to current)" is an industry "longer term [key performance indicator]" (New Zealand Winegrowers, n.d.-e, p. 3). However, as the Overview makes no mention of any initiative regarding racial diversity, I have assumed the aim is for greater gender and age diversity; with the former targeted through NZW's Women in Wine initiative, and the latter targeted in NZW's youth-focussed initiatives. Noting, however, these initiatives' aims appears to be to increase leadership and voice at the Board level rather than increasing a cohort's number within the industry.

Outside of the wine industry, extensive problematising has occurred where it comes to Māori and the obligations that arise from Te Tiriti o Waitangi (Treaty of Waitangi). While these inequities have likely concerned Māori and iwi since the beginning of New Zealand's colonisation, they have been increasingly construed as problematic in the later part of the 20th century through to the present day, by Māori and non-Māori alike. These concerns include Māori language's decline (Jeurissen,

2014), along with outright discrimination where Te Reo Māori was used (Tyson, 2022). Discrimination against Māori in various settings, including employment, health and education, compared with non-Māori (Cormack, Harris, & Stanley, 2020) are also viewed as problematic.

Using Te Reo in the texts may be a conscious and genuine bid to engage with Te Ao discourse in responding to the above concerns. However, Te Reo's tokenistic use results in a perpetuation of colonial norms. I argue that this is, at least in part, due to the disciplining role neoliberalism plays as the overarching discourse. Neoliberalism's impact means that even supposed solutions to diversity issues are constructed to meet the neoliberal need to be competitive, with Te Ao and Te Reo arguably used to establish point of difference or maintain competitive edge. This neoliberal urge is also reinforced through New Zealand's positioning as a *New World* wine producer, thus differentiating itself via Te Ao against its *Old World* competitors, who benefit from a long winemaking history and therefore, an assumed superiority (Smith Maguire, 2016). In this sense, the cultural politics of the industry dictate the need to be 'different' and seize Te Ao and Te Reo as a means of doing so. Industry practice also normalises the colonial discursive strategy. Speaking about the TUKU Māori winemaker's collective, Master of Wine, Bob Campbell, observed that "TUKU

offers a point of difference that I know will captivate international audiences enough to get a foot in the door. The strength of their wine quality will do the rest" (Campbell, 2018). Here, Te Ao is reduced to a neoliberal business construct, a 'point of difference'. Further normalising practices of the colonial discourse within the industry include the prolific use of Māori language and imagery (AJ Park, 2020), despite only a small proportion of wine businesses being Māori-owned or led[5] (Pickard, 2022). This repeated practice by non-Māori businesses, therefore, disciplines and normalises even well-intended use of Te Ao and Te Reo by those who remain beneficiaries of colonialism through their use of land and natural resources that are inherently linked to tangata whenua.

The industry is commodity-producing and profit-driven. It is also cast as a *New World* producer, lacking the prestige that often accompanies the *Old World* wine regions. This arguably helps to intensify the need to respond to neoliberal market demands as an enduring problem, and for which the colonialist deployment of Te Ao and Te Reo serve as a solution to those who are themselves beneficiaries of

[5] Pickard (2022) notes that there are around "half a dozen" Māori-owned wineries, whereby there were 744 wineries listed in 2022 according to the 2023 New Zealand Winegrowers Annual Report (New Zealand Winegrowers, 2023). By these statistics, Māori owned wineries make up less than 1% of all New Zealand wineries.

colonisation. These factors result in the normalisation of the Colonial discourse, evidenced in the section above.

Turning to the Te Ao discourse, like the authors of the other secondary texts, Tohu are also a member of New Zealand Winegrowers and are certified by SWNZ, meaning there is potential for their discourse to be shaped through audit processes. Irrespective of membership, a strong Te Ao discourse can be attributed to Tohu's ownership structure: it is part of a larger collective, Kono, a whanau-owned business with over 4000 owners, all with whanau links to the customary Māori land of their rohe (region) (Tohu Wines, n.d.-b). In this sense, Te Ao is intrinsic to the ownership structure of Tohu and how it conducts and presents its business, and therefore, has likely been subject to deep historical processes of formation. This tradition shares some similarities with the European wine industry, where concepts like *terroir* have echoes of the Te Ao Māori concept of *turangawaewae* (Pickard, 2022). *Terroir* means the distinguishable or distinctive character that is given to a wine grown in a certain area or place (Oxford University Press, n.d.), while *turangawaewae* literally means a "place to stand", or the place where Māori feel "empowered and connected" (Royal, 2007c). Both concepts link to the land and highlight the particularity of place, though *terroir* links wine to the place, where *turangawaewae*

links person or people. Considering now how the Te Ao discourse interacts with the overarching Neoliberal discourse. While Te Ao is presented as being a lived-value of Tohu, as a Māori-owned and led business, and there may be an inherent tension in the values of Te Ao and the Neoliberal discourse, I argue the latter is not necessarily a shackle to the former. Rather, I suggest, neoliberalism contributes to increasing the visibility of Māori culture, albeit through commoditisation.

Conclusion

Overall, my analysis points to similar problematisations having given rise to both the Colonial and Te Ao discourses. That being, the potential lack of diversity within the wine industry and the neoliberal problem of how to create value in a free market. Normalising processes, such as who is and is not engaged in ownership of wine businesses and the neoliberal context in which the industry operates, have both acted in giving rise to two different discursive responses and the complex interactions that exist between them.

Genealogy II: Power/knowledge and subjectivity

I considered the Colonial and Te Ao discourses 'subjectivity effects in tandem because I argue that the former discourse uses the latter as an object to give superficial value to the subjects it creates. As noted in the Tohu text Te Ao places "value on people above all things" (Tohu Wines, n.d.-b). This statement reflects the knowledge created by Te Ao Māori that tangata whenua, the Māori people, are borne of Papatūānuku (Royal, 2007d). Put another way, the land and the natural world are considered as Māori people's ancestors, with intrinsic links. In terms of the subjectivating effects of Te Ao Māori, that tangata whenua often understand themselves as being descendants and guardians of the land in accordance with their whakapapa (genealogy) is historically constituted knowledge and I suggest has parallels with Foucault's emphasis how history shapes the present, including how we understand ourselves.

The Colonial discourse operates through social practices, like the SWNZ programme, which, as an audit regime, arguably acts as a means of control and discipline (Power, 1999). SWNZ can, therefore, establish a Euro-centric business model, disciplining members into business practices that facilitate the dominance of

Colonial discourse, including putting primacy on European values, knowledge, and practices, particularly over Māori (Hooper & Pratt, 1993). However, considering the strong presence of Te Ao in the Tohu text and that it is an example of Māori speaking "a language of their own making" (Moussa & Scapp, 1996, p. 89), I suggest that, in this context, it has potential to act as a counter-discourse. Here, I suggest that self-reflexivity created by and through mana[6] can be exercised by Māori individuals and businesses, and arguably only by them, against this particular form of colonialism. As mana comes in part from whakapapa (Royal, 2007b), I suggest it can be understood as an example of Foucauldian power/knowledge. Mana and whakapapa thus offer Māori people a basis for self-constitution in ways that facilitate resistance to colonialist discourses and the power/knowledge dynamics to which they give rise. This is because the Te Ao perspective puts primacy on consciousness and historical constitution, conditions that Ladkin (2018) argues are required as a precursor for agency. Conversely, a Eurocentric or Pākehā business will have its own historical constitution that may be akin to the Colonial discourse's processes of formation.

[6]A parathesis would not do this term justice and while it is likely this footnote will not either, I shall attempt to offer a brief explanation. Royal (2007b) refers to mana as that which relates to both people and the natural world and is an "an extraordinary power, essence or presence" that comes from Te Kore (a realm beyond our physical world). Mana is interconnected with other Te Ao Māori concepts, tapu (restrictions, disciplines if mana is in place) and mauri (an energy that binds all things). It is through mauri that mana can flow into our physical world, into people and objects.

Therefore, conditions of self-constitution against colonialism may require the uncomfortable process of questioning one's own positioning and social construction through processes like Foucauldian genealogy. This allows potential for revealing matters that some would prefer or benefit from remaining hidden (Kendall & Wickham, 1999), like the colonial displacement of Māori from their land, the continued benefit derived from this displacement and use of Māori discourse and language.

With that said, the operation of the Neoliberal discourse is not necessarily one that is incompatible or always harmful to the principles of Te Ao. In terms of the power/knowledge effects of the discourse, under neoliberalism Māori culture and tangata whenua are often rendered desirable and marketable, with their human-nature relationship allowing the sustainability object to be imbued with sacredness, deepening the human-nature connection. In this sense, the Neoliberal discourse arguably renders Te Ao as visible. However, this is dictated by market demands meaning the Te Ao subject, one holding mana irrespective of, and potentially, opposed to colonial power/knowledge, is potentially only rendered visible to the degree that serves the interests of neoliberalism. gain.

In sum, considering the social relations in which the discourses are used, the effect of using Te Reo or Te Ao values within these creates knowledge about people or subjects that is informed by this discourse. In which case were the question asked: He aha te mea nui o te ao? (what is the most important thing in the world?), the knowledge created means the reply for the industry can only be: He tangata he tangata he tangata! (it is people it is people it is people), as it would be in Te Ao discourse.

Conclusion

The power/knowledge dynamics of the Te Ao Māori discourse creates subjects who are connected with the land. The Colonial discourse borrows from Te Ao Māori to attempt the same subjectivity, which would cast individuals within the industry into relationships with nature. I argue that the mana possessed by Māori individuals and businesses can counteract the Colonial discourse, as a means of self-constitution and as a pre-cursor towards agency against subjectivation.

Colonialism and Te Ao Māori discourses: Conclusion

In this chapter, I outlined the archaeology of the Colonial and Te Ao Māori discourse, examining how they are presented with the texts, and how these arose in response within the New Zealand context and more specifically, the New Zealand wine industry, through genealogical analysis. Finally, I examine the subjectivation processes of the discourses, including how the discourses intertwine to create subject roles. In the next chapter, I present my archaeological and genealogical analysis of the discourses I have termed *Leadership discourses*.

Chapter 7: Leadership discourses

This chapter addresses the archaeology, genealogy, and the subjectivation processes of the *Leadership discourses* comprising *Leadership by competition* and *Leadership by collaboration*. These discourses are discussed in tandem, due to their interconnectivity with each other. The chapter also addresses how the overarching Neoliberal discourse shapes these sub-discourses, including tracing the problematisations that led to their emergence and the implications for how 'social sustainability' is purportedly achieved within the industry.

Archaeology

This archaeological analysis describes how the Leadership discourses are evidenced in the texts analysed, namely the New Zealand Winegrowers' Sustainability Overview (New Zealand Winegrowers, n.d.-e). In the Overview, "social sustainability outcomes are achieved through the delivery of three [*sic*] key work programmes" (New Zealand Winegrowers, n.d.-e, p. 11). It then describes four NZW initiatives that are designed to contribute to social sustainability via leadership development within the industry. Between these initiatives, there appear to be two

different discourses at play, resulting in two different means of identifying and producing leaders.

I argue that the first Leadership discourse, like the Colonial discourse I discussed in the preceding chapter, is underpinned by neoliberalism. I have termed this sub-discourse Leadership through competition, or the *competitive discourse*, because it places primacy on competition, a central concept of neoliberalism that functions to legitimise the resulting social order (Hearn, 2021). The second discourse initially presents as a counter-discourse to the Neoliberal discourse because it appears to abandon free-market competitive logic and utilises collectivist or collaborative techniques for selecting or promoting its industry leaders. However, I argue this is neoliberalism in the form of a diversity, equity, and inclusion initiative. I have labelled this discourse Leadership through collaboration, or the *collaborative discourse*. These are examined in turn.

Leadership through competition

As discussed in the *Literature Review,* the commercial ecosystem of New Zealand and the commercial activities of New Zealand's key trading partners, like Australia, are underpinned by neoliberal principles (Connell, 2010). Key to these

principles is the operation of free-market competition, touted as a "magical elixir" for delivering prosperity (McGuigan, 2016, p. 118). The workings of the Neoliberal discourse are observable through the truth statements that equate identifying leaders with competition, as one of two preferred means of 'achieving social sustainability'. In addition to achieving social sustainability outcomes, the text reflects neoliberal principles whereby competition promotes individual freedom, ensuring one can pursue work of their choice to the highest bidder (Braedley & Luxton, 2010). The examples below illustrate these points:

> …social sustainability outcomes are achieved through the delivery of three key programmes (sic).
>
> This programme aims to grow the future viticultural leaders of the NZ Wine Industry … regional competitions lead to a national final, with the winner ultimately going on to represent our industry in the Young Horticulturist of the Year competition.
>
> … competition helps contestants gain recognition within the industry.

(New Zealand Winegrowers, n.d.-e, p. 11).

Through the Young Viticulturist and Young Winemaker of the Year programmes, the Neoliberal discourse promotes a truth that competition determines those best suited to lead. Further, these leaders, being competition winners, help achieve social sustainability. In contrast, a notable 'silence' appears to operate within the text because competitions are not used to support environmental or financial sustainability goals. However, I argue that the underlying competitive values and market forces demanding 'protection' or 'enhancement' of these other forms of sustainability are still taking place in the free market; a place that has been so normatively constructed that it is taken for granted and unquestioned. Therefore, where the environment is treated as something to be 'protected', I argue this is a result of free market dynamics demanding this protection, given the terms and language seem consistent with neoliberal ideals. For example, at page 2 of the Overview alone:

> …we are working to protect the places that make our *famous* wines…
>
> Be a *world leader* in *efficient* water use and the protection of water quality
>
> Protect and *enhance* soil health …

> It is through our work programmes under the Focus Areas that New Zealand Wine demonstrates its commitment to protecting the places that make our *famous* wines.

(New Zealand Winegrowers, n.d.-e, pp., emphasis added).

I argue that the above emphasised terms are neoliberal in nature, with the discourse operating to produce environmental sustainability as something that businesses use to generate profits. For example, the industry can generate increased profits by being 'famous' or a 'world leader'. You 'give back' to the natural soil ecosystem for its and future generations' sake through 'enhancing' soil health, while simultaneously increasing production or income. Likewise, being 'efficient' is potentially as much about cost savings to yield higher profits as it is about minimising the use of resources for future generations.

In sum, the competitive discourse produces a two-fold outcome when it comes to the truth about sustainability and people. First, it produces leaders through the machinations of competition. Second, it creates the appearance of a hierarchy of assets between people and the environment. While the environment is not immune to the Neoliberal discourse, its influence there has been naturalised and ingrained.

With people or social sustainability, those same market dynamics are now being advanced into the discourse surrounding leadership development. As discussed in the *Literature review,* this sort of market demand arguably gives rise to greenwashing practices, so its influence in shaping leadership development may also be cause for concern.

Despite the discourse promoting competition as a means of leadership development, to demonstrate effective leadership and to achieve social sustainability, there are threads of what could be deemed as a collaborative counter-discourse running within the Overview's text. However, as I argue in the next section, this is not a true counter-discourse to neoliberalism, but neoliberalism by another name.

Leadership through collaboration

This discourse is identifiable through the third and fourth NZW workstreams described at page 11 of the Overview. This discourse espouses truth statements that women and youth who pursue leadership via governance should be supported and enabled. By way of example, from pages 11–12 of the Overview:

> The programme essentially focuses on supporting women in the wine industry to step into positions, ensuring diversity programmes thrive and ensuring a gender balance around the Board table is achieved.
>
> The … Young Leaders Forum was held … as a means of enabling the vision of the next generation of young wine industry leaders to be communicated to the NZW Board.

(New Zealand Winegrowers, n.d.-e)

Several differences exist between this collaborative discourse and the competitive discourse. First, the subject roles differ, with women and youth seeking elevation to governance or Board roles, whereby the competitive discourse targets youth in viticulturist and winemaker occupations, being non-governance, production positions. Secondly, women and youth are developed into Board or governance 'leaders' through collaboration or supportive means, rather than through competition. While this collaborative approach could be deemed anti-neoliberal in the sense that neoliberals tend to exhibit "intense" opposition to anything that "smacks of collectivism" Braedley and Luxton (2010), I argue it is still Neoliberal

discourse, but in a different form and expand this position in the *Genealogy I* section, below.

Turning now to consider the collaborative against the competitive discourse; the resulting *truth* presented by the two discourses is that those women and youth seeking governance positions should be supported or enabled, but those seeking recognition as leading viticulturists or winemakers should compete. Regarding the different actors or subjects, while women and youth have lower representation in governance positions (S. Brown & Kelan, 2020), given the pervasiveness of the Neoliberal discourse, I argue that the collaborative discourse draws on the 'business case paradigm'. Therefore, businesses, or in this case, industry, justify diversity, equality, and inclusion efforts by deriving economic benefits (Cezarino et al., 2023; Herring, 2009). Arguably, industry's competitive edge is sharpened through the appearance of pursuing diversity and progressiveness through collaborative means. However, unlike those within the competitive discourse, women and youth who supposedly benefit from these work-streams do so because of benevolent sexism (Glick & Fiske, 1997) or benevolent ageism (Cary, Chasteen, & Remedios, 2017) . To expand, while such initiatives appear kindly or positive gesture (Glick & Fiske, 1997), I argue that this benevolence operates as a part of a discursive strategy,

rendering women and youth as subjects in need of support. Simultaneously, the discourse permits silence as to what gives them cause for the supposed need of assistance. As an example, in discussing the Women in Wine initiative, recognition is given to "the many highly skilled and accomplished women in [the New Zealand wine] industry", while simultaneously stating they are in need of support, "despite" these characteristics (New Zealand Winegrowers, n.d.-e, p. 11). The discourse therefore operates to suggest an assumed limitation on women and youth's parts, prohibiting them from reaching the last hurdle of Board or governance positions, or even being heard, while affording a cloak of silence to that which oppresses them.

Conclusion

The Neoliberal discourse strongly underpins and shapes the leadership discourses and how social sustainability is 'achieved', evidenced in the Overview's text. A truth created is that 'leadership' is vital to about how social sustainability is achieved. Further truths include the key role of competition and the importance of responding to market demands in finding or appointing these leaders, with the means of appointment therefore influencing the adoption of diversity, equity, and

inclusion programmes through working in tandem with existing benevolent sexism and ageism.

How the discourses arose and were normalised is discussed in the *Genealogy* section below.

Genealogy I: Problematisation and processes of formation

This section considers historical problematisations and how the Leadership discourses arose and came to sit alongside each other. In this section, I consider problematisations informing the development of the Neoliberal discourse, with separate consideration given to the processes of formation around each discourse. The genealogy relating to the Neoliberal discourse, covered in Chapter 5 above, is also of particular relevance to the formation of the Leadership discourses. The neoliberal genealogy contained with Chapter 5 can therefore be read alongside the following, which examines specific and additional problematisations and processes of formation relating to the Leadership discourses.

Problematisation

The New Zealand wine industry (the industry) identified a lack of gender equality, specifically lack of representation of women in governance or leadership positions and whether women even put themselves forward for these positions, as being 'problematic' or a "concern" in or around 2017 (New Zealand Winegrowers, n.d.-e, p. 11; n.d.-g). This could be viewed as a continuation of businesses' social concerns in the late 20th and early 21st century, including gender pay equity issues, and the lack of gender diversity in higher-paid industries and occupations that were male-dominated (Acker, 2006). In the New Zealand context, despite the Equal Pay Act 1972 being in force for around half a century, pay equity issues persist to the current day. Indeed, this legislation remained largely untouched until updates were deemed necessary in 2020 (Ministry for Women, 2023).

Considering the wider picture of leadership and leadership selection, 2017 marked the end of nine years of the National-led government with the then newly appointed Labour leader, Jacinda Ardern's election as New Zealand Prime Minister. Ardern's election is marked for several reasons. At this point, Arden is a woman still in her thirties, compared to her predecessors, John Key and Bill English, who were

both men and in their mid-fifties. Further, Ardern's election followed the election of Donald Trump as the 45th President of the United States, and Britain's decision to leave the European Union; these latter two events reflecting a rise in populism and the far right (K. Brown, Mondon, & Winter, 2023; G. K. Wilson, 2017). Aside from being politically aligned to the left, her gender, and age, what is perhaps notable about Ardern's election in a time of rising populism was her "different" leadership style, noted for its "human … empathetic … [and] conciliatory" approach, and one that emphasised kindness (Coffe, 2023). Though some critics would label her election as an "accident of history"(Duncan, 2023), Foucault would have us pay special attention to this as a 'contingency' (Kendall & Wickham, 1999). Considering these events of history in the wine industry's context, arguably, promoting leadership through collaboration may, like Ardern's election, be understood as responding to the potentially problematic political right or populism taking hold in the United Kingdom and the United States. The leadership by collaboration discourse can, therefore, be understood as similar to what prompted New Zealand to favour a different leadership style to their allies. I suggest that the rise of populism and far-right leadership in other nations in 2017 is a contingency of history, presented as problematic enough to allow a different leadership discourse to develop; being one that emphasises or espouses the values associated with Jacinda Ardern's leadership.

I now consider the normalising processes underpinning each Leadership discourse.

Processes of formation: Leadership by competition

As discussed earlier, competition is one of the key organising principles of neoliberal ideology. The Neoliberal discourse renders competition central to meritocracy Hearn (2021). This reflects that the Neoliberal discourse acts as a social and moral discourse (Salter & Phelan, 2017), in addition to its economic role. Within the industry, the Neoliberal discourse normalises competition, like the Young Viticulturist and the Young Winemaker initiatives, as a means of achieving 'social sustainability'. Therefore, through the wider operations of Neoliberal discourse, it is capable of conveying both economic and, social and moral virtues, given the framing of sustainability as a 'value' in the texts.

The Young Winemaker competition draws its design from the Young Viticulturist competition, with the former launched in 2015, and the latter in 2006. Further, the Young Viticulturist competition derives influence from the Young Horticulturist Competition, which was established a year prior, in 2005 (Royal NZ Institute of Horticulture, n.d.-a). Information about the Young Horticulturist

Competition is available on the Young Horticulturist Competition (Young Horticulturist of the Year, n.d.) and the Royal New Zealand Institute of Horticulture's (Royal NZ Institute of Horticulture, n.d.-a) websites; referred to hereon in as the 'RNZIH texts'. I examine the text of these websites for genealogical 'clues' as to the process of formation behind the Leadership by competition discourse evident in the Overview's text.

In the RNZIH texts, Royal New Zealand Institute of Horticulture Education Trust's (RNZIH Education Trust) educative work is synonymous with competition. Like the Overview, where social sustainability outcomes equate to competition, the RNZIH Education Trust and the Young Horticulturist websites present education as indistinguishable from competition, or as something achieved through competition. This is evident in the text on these websites explaining that:

> "[t]he Vision of the RNZIH Education Trust is to help seed the future now. This is done through attracting the best people from across all horticultural industries to engage and invest in their competition."

(Royal NZ Institute of Horticulture, n.d.-a; Young Horticulturist of the Year, n.d.).

This competitive discourse appears to have developed even before the key neoliberal reforms of the late 1980s in New Zealand. Supporting this, is the Loder Cup award, established in 1926, which acknowledges conservation efforts in the horticultural industry (Department of Conservation, n.d.; Royal NZ Institute of Horticulture, n.d.-b). While this award may not function in precisely the same manner as the industry competitions discussed above, it shows the lineage of the discourse, by encouraging what is held to be desirable behaviours by offering public recognition and reward. Likewise, Young Horticulturist, Viticulturist, or Winemaker, as the modern iterations of the Loder Award, encourage, recognise, and reward desired behaviours, whether that is attracting "the best people" (Royal NZ Institute of Horticulture, n.d.-a) or developing "potential industry leaders" (New Zealand Winegrowers, n.d.-e, p. 11).

Examining the competitive discourse within the industry shows there is arguably adoption or migration from and still present within the horticultural industry. In both industries, competition is a vehicle and means of delivering other outcomes, like education and social sustainability. This arguably instils competitive virtues; as evidenced by the language use, it seeks to categorise, or render it desirable, that people occupy the apex positions of being a 'leader' or as 'the best'.

Processes of formation: Leadership by collaboration

The presence of both collaborative and competitive leadership discourses targeting different groups indicates there is something about women and youth, from winemakers and viticulturists, that justifies the difference in discursive strategy. Just as 2017 saw a new "kind" New Zealand Prime Minister elected (Coffe, 2023), I argue the Leadership by collaboration discourse operates to present diversity, equity, and inclusion programmes (DEI) were a 'kinder' and marketable means of solving the industry's lack of youth and women in governance 'problem'. I expand on this now.

One does not need to go back too far in time to when French wineries banned women from the cellars, for fear they might turn the wine to vinegar or distract the males working in the cellar (Styles, 2019). In 2019, being more recent history, women reported in an industry survey that 55% had their career progression hampered by 'old boys' networks, 40% reported gender-based discrimination, and 30% suffered sexual harassment (New Zealand Winegrowers, 2019, as cited in Cribb, 2024). Further, irrespective of gender, progressing within the wine industry is reported as being difficult (careers.govt.nz, 2021; Styles, 2019). These statistics and observations

suggest that sexism and ageism are both present in the wine industry, indeed, that DEI initiatives like Women in Wine and Young Leaders Forum exist and are supported, suggests benevolent sexism and ageism are operating (Hideg & Ferris, 2016). While studies around benevolent ageism concerning DEI appear few in number, those examining benevolent ageism tend to define it narrowly, as discrimination towards older persons only (for example, Cary et al., 2017; Fitzpatrick & O'Neill, 2024; Nelson, 2017; Sublett, Vale, & Bisconti, 2022). I argue that the literature's approach of focusing on problematic attitudes towards older people, only, is itself a normalising process, constructing a discourse whereby ageism toward younger people is not deemed equally or as concerning. The Overview reflects this discursive outcome, whereby the Young Leaders Forum is a means for youth to be 'seen and heard', but not included, through messages being "delivered" to the Board, rather than creating formal representation or decision-making powers (New Zealand Winegrowers, n.d.-e, p. 12).

Further, I argue that 'authoritative' studies proclaiming DEI programmes improve businesses' financial outcomes (Cezarino et al., 2023; Herring, 2009) provide additional normalising processes supporting the discourse's construction. While lack of diversity and leadership development issues may be problematic, the overarching

and pervasive influence of the Neoliberal discourse ensures that the resulting solution also satiates the need to increase profitability. Further, a discourse that permits DEI also ensures the use or exploitation of its "skilled and accomplished" human resources (New Zealand Winegrowers, n.d.-e, p. 11) through marketing and promotion of the industry and its products. This discourse therefore supports a 'differentiation strategy' against its less 'progressive' competitors; like those who, until recently, believed that a woman's menstrual cycle caused the refermentation of wine (Styles, 2019).

Conclusion

In sum, both Leadership discourses examined in this section are normalised through the prevalence of neoliberal constructs within the industry, and within horticulture as an affiliated industry. These principles include using competition to establish leadership and ensuring the presence of certain types of leaders to gain a competitive advantage over other wine industries. Through the operation of sexism and ageism, albeit benevolent and likely well-intentioned, the discourse constructs truths around the processes that are appropriate for certain cohorts to become 'leaders. In other words, I suggest that the differing discursive strategies operate as

inequality regimes (Acker, 2006) being practices that maintain inequalities. These regimes operate even as they purportedly try to eliminate disparities through DEI. I explore this further in the next section.

Genealogy II: Power/knowledge and subjectivity

I now consider the role of the discourses and their power/knowledge relations as they contribute to subjectivity processes.

Leadership by competition

As noted in the above section, neoliberal principles are prevalent within sub-discourses like Leadership by competition. Here, I argue the subjectivation processes that this discourse evokes are likely dividing practices, whereby individuals are divided from others through competitive processes. Further, as the discourses construe sustainability as a normative social good, individuals face a moral decision as to whether they 'assist' with delivering sustainability by becoming competitors or "contestants" (New Zealand Winegrowers, n.d.-e, p. 11), as subject roles.

I suggest the Leadership by competition discourse's dividing practices occur over several phases through the Young Winemaker and Young Viticulturist social functions. The first phase sorts individuals according to whether they can be constituted as 'young' and either a viticulturist or a winemaker; or not at all. The second phase constitutes the young viticulturist or young winemaker as competitors. The third phase deems one competitor as a winner and others as not. The fourth phase applies to winners, meaning they are also considered a leader, who then 'delivers' social sustainability outcomes. I suggest that those who are not leaders, fall into the binary role and otherwise become a follower of leadership, or a follower. The discourse creates a second, or 'other' tranche of subjects at each phase of this process, as summarised in Table 7.1.

Table 7.1

Leadership by competition discourse: Subject positions by phase

Phase	**Constituted subject**	**Other constituted subject/s**
1	Young AND viticulturist OR young AND winemaker	Not young Not a viticulturist Not a winemaker
2	Competitor	Not a competitor
3	Winner	Not a winner[7]
4	Leader	Not a leader; therefore, a follower

This exercise of subjectivation creates knowledge about who or what individuals can or are capable of delivering sustainability. Further, it produces knowledge about leadership, as to who the leaders are and who can be a leader, and informs the processes that select or identify leaders. As this is a dividing process, it also creates second tranche, being 'other constituted subjects', who are told that they lack what it takes to lead, therefore, embedding the discourse's product, being historically constituted knowledge about what leaders and followers look like (S.

[7] By everyday vernacular, those who are not winners may be considered 'losers', as the binary pairing to winner.

Wilson, 2019) and making the regulation of each subject to their role both normal and desirable, by maintaining social order in the same process.

As I argue above, the discourse's power/knowledge networks attribute sustainability with value status. I suggest, therefore, that this means a person partaking in sustainability activities is akin to demonstrating value synergy. Therefore, the voluntary nature of the leadership initiatives as competitions should be considered against this power/knowledge function. While competition, by design, claims to maximise individual choice (Braedley & Luxton, 2010), I argue that in the context of the industry, by choosing to compete, this is equally as much about giving choice to the individual businesses who employ these 'competitors'. This process is two-part. First, the discourse renders them as 'sustainable' or possessing a 'sustainable spirit'. Going further, this could be seen as constituting oneself as a moral actor, given the propensity for sustainability to be framed as a guiding principle or value in the texts. Second, I argue that subjects therefore render themselves available for subjectivation through the competition process, much in a similar manner that Bergström and Knights (2006) observed job candidates doing so during the recruitment process; presumably to enhance their chances of employment if they show they can 'play the role'. Further, the extent of subjectivation occurring in

this setting, along with the degree to which agency can be exhibited by competition participants may depend on their motivations for entering the competition, much as it did for the candidates applying to the organisation in Bergström and Knights' study (2006).

Leadership by collaboration

Like the Leadership by competition discourse, I argue that self-subjectivation occurs through Leadership by collaboration to produce "women in wine" and "young leaders" subject roles (New Zealand Winegrowers, n.d.-e, pp. 11–12). Both 'women' and 'youth', also socially constructed roles, are assigned as subjects relative to 'the Board' or the object of 'governance'. Alongside these constructions, the discourse creates a normative standard for these subjects as to the acceptable or preferable means of subjectivation for them to be leaders. As an example, the text uses language to describe the women and youth leadership programmes as being "supporti[ve]" and "enabling", and to allow "coming together" or collaboration (New Zealand Winegrowers, n.d.-e, pp. 11-12). I suggest this discursive strategy is contingent on benevolent sexism and ageism within the industry and not having these subjects in competition creates a power/knowledge network. This reinforces

the dominant social order and creates knowledge or expectations about these types of leaders whereby 'young' and 'women' aspiring leaders have certain qualities that mean they are expected to engage in or exemplify supportive, enabling, and collaborative behaviour to secure a Board position. However, no such expectations appear to exist about the Board members who are not women and/or not young. In this sense, women and youth aspiring leaders are constituted in ways that may enable an 'inequality regime', whereby based on their gender or age "particular expectations for behaviour are reproduced as different degrees of organizational class hierarchy" (Acker, 2006, p. 449). Acker contends that everyday interactions produce and entrench such expectations. Therefore, despite a lack of diversity at the NZW Board level, the discursive response may act to reinforce inequality issues that it hopes to 'fix'.

The subjectivation processes of the young and women appear to differ from the subjects who currently dominate governance roles, who presumably are mostly older men. I suggest that an evident risk exists that this renders their 'difference' as a weakness, rather than a strength because there appears to be no challenge offered by the discourse to those already in governance roles to consider changes to their ways of operating. In this sense, the discourse reinforces current Board members' qualities

as desirable, and the suggestion that there is anything 'problematic' about them, as silenceable.

As an additional point, or to counter a potential argument: this subjectivation of young leaders differs from the behaviours encouraged by the 'young' viticulturists and winemakers, discussed above. The latter must engage in competitive means or exhibit competitive behaviour to distinguish themselves as leaders without a visible third subject, like the Board, to which their behaviour or subject role directly relates. This means young viticulturists and winemakers must compete amongst themselves, and their 'class' for an invisible benefactor, whereas those who are young and/or a woman must exemplify potentially deferential behaviours to another, and the Board. However, this requirement to compete may be also a sign of an inequality regime where "in a culture that glorifies individual material success and applauds extreme competitive behaviour in pursuit of success, inequality becomes a sign of success for those who win" (Acker, 2006, p. 459). Therefore, in both instances, I suggest that those subjects pursuing leadership are sorted according to the text's implied hierarchy between leaders and those other subjects, who can be constituted as followers. It is only through engaging in requisite

behaviours that individuals can they distinguish themselves, but only to become a subject of a different type; a leader.

Conclusion

The power/knowledge dynamics of the Leadership discourses create various subjects. Through the mechanisms of the Leadership by competition discourse, dividing processes produce subjects who may or may not 'contribute' towards sustainability; as such is the power/knowledge also created through discourse. Through the Leadership by collaboration discourse, subject roles and inequality regimes are reinforced and power/knowledge is re-entrenched; those who are thought or expected to need support are cast back into these roles, and the power/knowledge continues endlessly.

Conclusion

In this chapter, I outlined the archaeology of the Leadership discourses, examining how they are presented within the texts and what historical processes contributed to their construction and normalisation as discourse. Finally, I considered the subjectivation processes of the discourses, as an examination of the

consequences of the discourses. In the next chapter, I present my archaeological and genealogical analysis of the discourses I have termed *People as the other*.

Chapter 8: People as the other discourse

This chapter addresses the archaeology, genealogy, and subjectivity processes of the *People as the other* discourse. The chapter also addresses the operation of the Neoliberal discourse in shaping this sub-discourse.

Archaeology

This archaeological analysis describes how the People as the other discourse is presented in the texts, namely the New Zealand Winegrowers' Sustainability Overview (New Zealand Winegrowers, n.d.-e) (Overview) and the websites of Mt Beautiful (Mt. Beautiful North Canterbury NZ, n.d.)and The Landing (The Landing, n.d.-b). Due to the stronger operation of the Te Ao Māori discourse, the People as the other discourse is not as apparent in the Tohu text, due to Te Ao Māori's inclination to treat people and the environment as intertwined. Therefore, the Tohu text is not included in discussion in this chapter.

Primary text

This People as the other sub-discourse is identifiable via silences in the Overview, with the text presenting a different discursive strategy regarding the industry's environmental resources against that of people. Despite a SWNZ *sustainability pillar* dedicated to 'People', my analysis shows that the discourse produces a version of sustainability whereby people are *othered*. In this respect, the discourse operates so that social sustainability outcomes are achieved through different means to other pillars of sustainability, namely through the neoliberal processes of competition or collaboration, as just discussed in Chapter 7, rather than ensuring the blanket protection or enhancement of people, as it offers to natural resources. *Othering* is also evidenced through how the NZW organisation organises its sustainability work. I explore this in further detail below.

As demonstrated in Figure 8.1, the text positions people as the other through allocating work within the NZW organisation. This Figure 8.1 suggests that the work concerning 'People' should sit with both the Advocacy and Environment team of New Zealand Wine. However, the delivery of the 'People' work programmes is cast relatively narrowly in Figure 8.2. As a result, the Advocacy team, alone, appears to

deliver ‘People’ work programmes, with this team overseeing initiatives and work concerning industry leadership capacity and employment relations standards; separate from the Environmental team’s work. The discourse, therefore, divorces people from other areas of sustainability, meaning people do not have the same “integration” with the initiatives sitting under the Environmental team (New Zealand Winegrowers, n.d.-e, p. 4).

This separation is also visible through the operation of the Bragato Research Institute (Bragato), a wholly-owned subsidiary of NZW. Bragato’s purpose is to “research through to the practical application of science in our vineyards, wineries and supply chain” (Bragato Research Institute, n.d.). Bragato does not have any sustainability activities dedicated to people or social sustainability, with the Advocacy arm appearing to take primary responsibility for ‘People’ issues (see Figure 8.1). Further, what role other organisational units or functions play in relation to ‘People’ is far less certain and at best, the text is ambiguous as to whether Bragato and the NZW marketing are expected to have any regard for ‘People’ or not.

Figure 8.1

New Zealand Wine departments and organisations responsible for delivery of sustainability programmes, under Sustainability Focus Areas

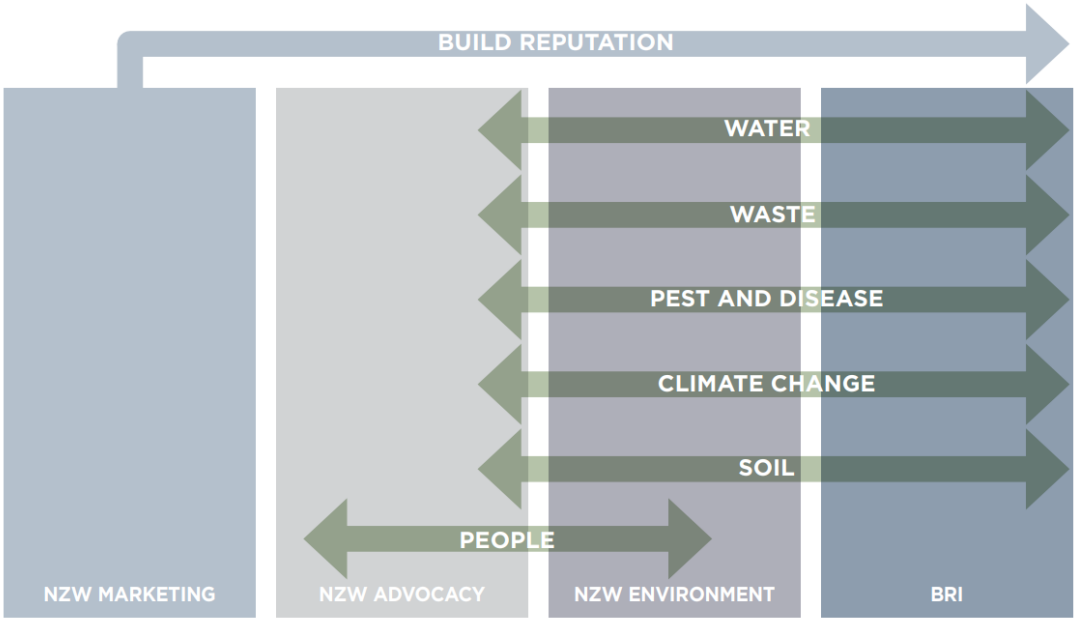

Figure 1 (above). NZW six Focus Areas of sustainability (green arrows) and departments responsible for delivering outcomes against each.

(New Zealand Winegrowers, n.d.-e, p. 3)[8].

[8] Copyright permission pending to use Figure 8.1 in the publication of this thesis; for general consent sought and given to use NZW: Overview, refer to Appendices A and B.

Figure 8.2

New Zealand Wine departments heads and responsibility for delivery of specific focus area programmes and projects

Figure 2 (above): NZW Department Heads and responsibility for delivery of specific focus area programmes and projects.

(New Zealand Winegrowers, n.d.-e, p. 4)[9].

Segmenting sustainability and giving primacy solely to the environmental aspect is consistent with findings in the *Literature review*, where sustainability is synonymous with preserving, protecting, and enhancing the natural environment.

[9] Copyright permission pending to use Figure 8.2 in the publication of this thesis; for general consent sought and given to use NZW: Overview, refer to Appendices A and B.

The Overview contains further examples of this discourse, noting examples above, and as follows:

> … it is vital that sustainable practices are put in place to minimise water use and protect the purity of waterways …
>
> Soil is quite literally the fertile ground of our industry. We rely on its health … to sustain our industry …
>
> … it's important that New Zealand's wine industry continues to use sustainable practices … to help preserve and enhance this vital resource.

(New Zealand Winegrowers, n.d.-e, pp. 10-12).

Comparatively, the discourse presents people or social sustainability, on different terms. While the text uses similar language, it does so with a different object. For example, where 'protection' relates people, its use seeks to simultaneously safeguard the industry's reputation as much as supposedly benefit people within the industry:

> … NZW works hard to ensure our members are aware of their obligations around the protection of workers. As well as benefitting the workers themselves … international consumers can be confident that exploitation is managed carefully through the value chain of NZ produced wine.

(New Zealand Winegrowers, n.d.-e, p. 11)

The Neoliberal discourse's overarching influence constructs sustainability as a split concept entailing two visible and mutually exclusive spheres of focus, with the environment in one and people in the other. Though the text describes people, through their subject role as workers, as worthy of protection, there is an absence of further supporting language of the kind that it uses for the environment. By example, resources falling under environmental sustainability, like water and soil, are deserving of truth statements which mean they are not only "protect[ed", but "enhance[ed]", seen as "vital" and valued as contributing to the industry's "resilience" (New Zealand Winegrowers, n.d.-e, pp. 11-12). Comparatively, the supporting language around people centres on the prioritisation of the "fair", "legal" and "respectful" treatment of people within the industry's workforce (New Zealand Winegrowers, n.d.-e, p. 11). Meeting this standard of treatment constructs a truth

that *this* is what being 'socially sustainable' looks like. It suggests being socially sustainable means meeting the minimum legal requirements respecting New Zealand employment law standards[10], as the government so determines. Taken in combination with the leadership discourses, discussed in Chapter 7, the discourse constructs an overall position that people must be treated fairly, legally, and respectfully, but must prove themselves as worthy competitors or belong to a class of people that can contribute to the industry's veneer of diversity or progressiveness if they are to become 'leaders'; any 'enhancement' to this position, is therefore up to each and their own.

The Neoliberal discourse is also visible when the text mentions worker exploitation. On page 11 of the Overview text, worker exploitation is 'managed carefully' to meet consumer demand, rather than eliminating such practices as inherently wrong. The resulting truth suggests that consumers, or the market, determine exploitation, rather than it being driven by a moral or legal imperative to

[10] Noting that one of the objects of the Employment Relations Act 2000 is to build 'productive' relationships through the legislated requirement of good faith behaviour (section 3). The object is arguably neoliberal in its aims of productivity but also sets good faith, which could be construed as 'respectful', as a legal requirement. Ergo, the Overview seems to suggest meeting legal requirements of New Zealand employment law as a means of meeting social sustainability outcomes, without considering if there is value or a need to go beyond those minimum requirements.

manage or eliminate worker exploitation. Therefore, the assertion that workers also 'benefit' from exploitive practices management means the benefits workers receive occur only to the extent that the international consumer demands it. That the industry implements or insists on human rights protections only to the extent consumers demand, suggests that management safeguards or ensures profitability. This is much like the business case paradigm I suggest operates to give women and youth a place at the board table in the preceding chapter on the Leadership discourses. Therefore, the neoliberal discursive strategy permits exploitation to exist as another commodifiable object, managed according to consumer demand, rather than focusing on the needs and concerns of the workers themselves, or any moral imperative that demands exploitation's elimination, outright.

Secondary texts

The discourse also operates in the Mt Beautiful and The Landing texts. Within these secondary texts, similar discursive strategies as in the Overview's text are visible, whereby sustainability initiatives focus on the environment and exclude people from these processes, rendering them othered or invisible. Each text is considered in turn.

Mt Beautiful

The Mt. Beautiful text contains an explanation of NZW's SWNZ standards. This text serves a similar purpose as the Overview, explaining what sustainability means to the organisation. As a result, a short explanation of sustainability's role within Mt. Beautiful operations is given; as below:

> Being stewards to the land is paramount to us. One of the ways we ensure we're on track is by adhering to the Sustainable Winegrowing New Zealand's standards.

(Mt. Beautiful North Canterbury NZ, n.d.).

Similar discursive techniques to the Overview are observable in the Mt. Beautiful text. Natural resources like land are given prominence and responsibility for justifying Mt. Beautiful's participation in a sustainability audit programme. There is no mention of sustainability for people or the social sphere in justifying sustainability actions. Where people or social sustainability are mentioned within the Mt. Beautiful text, the discourse pairs them with the need for meeting consumer demands. For example:

> … assure consumers that products are made with minimal impact on the natural and social environment.

(Mt. Beautiful North Canterbury NZ, n.d.).

The Mt Beautiful text contains a truth or version of sustainability that shows repetition or adoption of the discursive techniques identified in the Overview, with sustainability driven by the need to 'assure' consumers, suggesting the operation of the overarching Neoliberal discourse.

The Landing

The Landing's text's use of Te Reo could be construed as an influence from the Te Ao discourse, thus, promoting human-nature interconnectedness. However, the overarching discourse within The Landing's text produces a truth whereby sustainability wholly focuses on the environment. Again, the discourse renders people invisible or 'othered' from sustainability. The text speaks of places like the winery or accommodation, where people typically occupy, in how they sustain the natural environment, without describing the impact on people or the social sphere. By way of example:

> Designed to make the most of the sun and natural ventilation, our winery building is a sustainable home for our boutique label.
>
> The four beautiful Residences nestled within the landscape are sustainably designed, making use of local timbers and field stone from the property.

(The Landing, n.d.-b).

In sum, the discourse that produces a truth where people are hidden and 'othered', per the Overview also operates in The Landing text.

Conclusion

The People as the other discourse is prevalent in the primary and secondary texts. The resulting truth presents people as an othered object to that of the environment, while also rendering any integration between the two as unsayable, except through the Te Ao Māori discourse. I suggest this is why the People as the other discourse is less observable in the Tohu text, as it has stronger influence from the Te Ao discourse. In sum, I argue that while the Neoliberal discourse demands

this *othering*, market demands shape both people and the environment, as sustainability objects.

I discuss how the discourse arose and is normalised, in the *Genealogy* section below.

Genealogy I: Problematisation and processes of formation

This section considers how the People as the other discourse has been constructed. This includes a historical problematisation and consideration of the processes of formation that normalise this discourse.

Problematisation

This problematisation examines key environmental and socio-political problems for the New Zealand wine industry and, more broadly, New Zealand businesses during the late 20th and early 21st centuries, reflecting the text's discursive response. The Overview directs us to the New Zealand wine industry's environmental problems of the 1990s, which led to the development of the sustainability accreditation programme, SWNZ (New Zealand Winegrowers, n.d.-e,

p. 5). In this sense, the strain on the environmental resources needed for winegrowing was 'problematic' for the New Zealand wine industry, being land for vine plantings and water to help nourish and grow them.

More generally, environmental concerns garnered greater attention on the international stage in the 1980s (Caradonna, 2017). Fears around the environment's condition and the need to achieve 'sustainable development', led to the United Nation's Security-General establishing the independent World Commission on Environment and Development (WCED) in 1983 to address these challenges (Brundtland & Khalid, 1987). Following its establishment, the WCED delivered the *Our Common Future* report in 1987, known as the 'Brundtland Report' (Brundtland). Chaired by Gro Harlem Brundtland, a woman and then-Norwegian Prime Minister, the "Chairman's" foreword of Brundtland identified the preceding decades as a period marked by social concerns for the "human family" (Brundtland & Khalid, 1987, p. 6). Contrastingly, the foreword went on to characterise the then-current period, the late 1980s, as one where there was a "retreat from social concerns" and a growing focus on environmental issues, defining these as "complex problems bearing on our very survival" (Brundtland & Khalid, 1987, p. 6). Despite Brundtland's focus being on the management of planet-warming gases, 'sustainable

development' was defined as that which "… meets the needs of the present without compromising the ability of future generations to meet their own needs" (Brundtland & Khalid, 1987, p. 41), noting that using 'sustainable development' as a standard allows profitability to continue. As examined in the *Literature Review* chapter, 'sustainability' is often used synonymously with the Brundtland approach, meaning it encompasses environmental, economic, and social aspects (for example, Baird et al., 2020; Flores, 2018; Hall & Baird, 2014; Santiago-Brown et al., 2015; Searcy, 2012), though I suggest that these are distinct terms with Brundtland framed to preserve the 'right' to generate profit.

After Brundtland, the United Nations Framework Convention on Climate Change, an international treaty providing a framework to address these concerns, was adopted and signed by around 166 member countries in 1992, including New Zealand (Ministry for the Environment, 2022; United Nations, n.d.-a, n.d.-b). Member countries acted to strengthen their response to climate change, culminating in the Kyoto Protocol in 1997, legally binding member countries to greenhouse gas emission targets (United Nations, n.d.-a). New Zealand ratified the Kyoto Protocol in 2002 and accepted the Doha Amendment, establishing a second commitment period under the original protocol, along with the Paris Agreement in 2015 (Ministry for the

Environment, 2022). Arguably, the problematisation of issues around climate change and, in turn, the response to that problem were replicated in the New Zealand setting, by adopting international treaties into local law, like the Climate Change Act 2002. I suggest that all this has contributed in meaningful ways to the processes of formation of the discourse seen within the texts this study examines, such that these texts are only rendered comprehensible by reference to this wider context and discourse.

Processes of formation

Several processes discipline or shape the construction of the People as the other discourse. While these largely link to the international response to climate change concerns and the operation of neoliberalism as a pervasive ideology, other business practices, like sustainability assurance programmes, are also instrumental in normalising the construction of this discourse. I explore these in turn.

The domestic response to the global issue of climate change includes New Zealand's adoption of treaties into local law, which disciplines and legitimises the approach towards sustainability and sustainability problems in New Zealand. A further process of legitimisation is the international community and scholars'

framing of Brundtland's definition of sustainable development, as sustainability. As set out above, the principles enunciated by this report underpin the subsequent international response. Further, the practice of citing Brundtland as a definition of sustainability within academic discourse, as examined in the *Literature review*, legitimises and normalises this way of understanding sustainability, given the authoritative position academic opinion occupies. Sustainability assurance programmes, like SWNZ, normalise this discourse. I suggest SWNZ's formation, as a sustainability initiative to measure and monitor sustainability goals, is a business-level replication of the response seen at an international level, whereby countries are required to do likewise due to their obligations under international treaties like the Paris Agreement, so too are member businesses of the New Zealand wine industry; I expand on this point in Chapter 9 in my discussion of audit culture.

A further normalising process of the People as the other discourse was the neoliberal reforms of the late 1980s in New Zealand and those in the US and UK, both significant export destinations for the New Zealand wine industry (New Zealand Winegrowers, 2023). I suggest a neoliberal view of the role of the state and markets that normalise consumer 'demand' over other influences renders protective attitudes towards natural resources in the People as other discourse as 'sayable'.

New Zealand employment laws provide the standard of protection relating to people, suggesting that consumers may not demand 'enhancement' in the status of people, given these laws set to the legal minimum standard. Comparatively, the demand that commodities meet environmental standards is strongly established to the point that it is considered an "imperative", due to demand from stakeholders and shareholders and to protect investment and value propositions (Rezaee, 2017, p. xx). The pervasiveness of the neoliberal ideology, therefore, disciplines acceptance and reinforcement of the People as the other discourse.

Finally, another possible normalising influence is found in modern accounting principles which legitimise the discourse and resulting truth constructed by the People as the other discourse. As a basic accounting principle, an employee's wages are considered a debt and, therefore, a liability on a balance sheet, acting to reduce a business's value and equity[11]. In contrast, land owned by the business, and soil as part of the land, is an asset, as is the infrastructure that appropriates and distributes water to the vineyard and winery. As such, the discourse has been

[11] This was the definition given by accounting software provider, Xero (Xero Limited, 2024). Although academic examples exist in support of this definition, I have referred to a source which I feel is more likely to be relied on in practice, or that reflects the practice.

formulated in ways that legitimise and normalise giving protection and 'enhancement' to those objects that are considered assets, like soil and water, while people, as employees are positioned as liabilities. I suggest the frames of reference arising through the means of accounting and finance discourses act to reinforce or discipline how businesses achieve or prove the execution of duties under legislation, for example, the duty that a director acts in the best interests of the company. As this duty was synonymous with ensuring maximum financial returns to shareholders, this could be achieved by maximising business assets (the environment) while limiting liabilities (people).

Conclusion

My analysis reveals that the problems felt by the New Zealand industry around the strain on natural resources align with the issues facing the United Nations around the same period. This gave rise to a discourse within the New Zealand wine industry that strongly reflects the position taken and normalised by the United Nations and by the academic literature. General ideological reforms within the New Zealand context and abroad added to the normalising processes of discursive formation.

Genealogy II: Power/knowledge and subjectivity

The overarching Neoliberal discourse fosters a dividing subjectivity that constitutes subjects, being businesses that are members of SWNZ, as sustainable or not, according to whether they have passed a sustainability audit. This also works with the neoliberal agenda to distinguish between those who can market themselves as 'sustainable' against those who cannot. The discourse, therefore, creates this division and makes subjects of those who are sustainable with the assistance of SWNZ, given its near to compulsory nature (Sautier et al., 2018). In constituting subjects as sustainable the discourse also creates power/knowledge and truth claims as to what sustainability is. This is observable in the social relations it produces: the language used in the secondary texts roots claims of having achieved sustainability by reference to membership of the SWNZ programme.

As identified in the above *Genealogy I* section, the primacy given to neoliberal expectations that businesses respond to the market demand of consumers works to normalise and reinforce the power/knowledge effects as to what is 'sustainable'. In this section, I argue that the power/knowledge effects of the discourse construe sustainability as being primarily focused on environmental protection. Subjects, as

people, are therefore secondary to this function, while acting as 'guardians' of the environment, exercised and demonstrated through compliance with the SWNZ programme or other aspects of the sustainability audit regime. Here, the subjectivation process is enmeshed with a neoliberal logic such that individuals partake and come to know themselves as 'being sustainable' due to their actions and membership status within the New Zealand wine industry. This framing of sustainability as a "value" (New Zealand Winegrowers, n.d.-e, p. 2; Tohu Wines, n.d.-a) or "guiding principles" (The Landing, n.d.-b) supports this value status, rendering adherence to this value as being akin to abiding by a normative or desirable moral code. In the socially constructed industry or organisation where sustainability is a value, pursuing sustainability outcomes becomes a moral act. I argue this parallels with the works of Ladkin (2018), who states contemporary leadership literature frames ethical leadership as contingent on the person choosing to 'infuse' leadership with ethical values. It is therefore possible that purporting to act as anything but a guardian for the environment may be seen to be a resistance to this normative and disciplining power. This resistance need not manifest as outright environmental sabotage, nor the claim that people ought to be treated with greater care than nature. Rather, I suggest that problematising, as I have done in this thesis, that sustainability discourses are constructed to split people and the environment

apart could be construed as resisting the current set of power/knowledge relations around sustainability.

Conclusion

Subjectivity is achieved through dividing practices, whereby the People as the other discourse creates subjects who are kept at arm's length from the environment. In their subject roles, individuals execute a moral duty as guardians of the land or as 'sustainable' actors. In the same stroke, the discourse renders it unsayable for people to be intertwined with the environment to afford them 'enhancement' or similar. I argue this subjectivity is the result of neoliberal market demands, but that resistance to these power/knowledge dynamics is possible.

Conclusion

In this chapter I have outlined the archaeology of the People as the other discourse, examining how it manifests within the texts, and how it arose and was normalised, through genealogical analysis. Finally, I examined the subjectivation processes of the discourses, including how the discourse could potentially be resisted through rejecting subject roles and power/knowledge. In the next chapter, I

examine the role of audit culture and how disciplinary powers have operated to create an institution within the New Zealand wine industry.

Chapter 9: Audit culture and the institution of the New Zealand wine industry

"The real political task in a society such as ours is to criticize the workings of institutions that appear to be both neutral and independent, to criticize and attack them in such a manner that the political violence that has always exercised itself obscurely through them will be unmasked, so that one can fight against them."

— Michel Foucault in Chomsky and Foucault (2006, p. 41)

Introduction

This chapter explores certain disciplinary effects of the power/knowledge processes that contribute to the construction and dissemination of the discourse on sustainability within the New Zealand wine industry that my analysis has not yet addressed. It constitutes a further dimension of my response to research question 3, which asks 'What are the consequences of the discourse', extending the response offered in Chapters 6–8 that addresses the subjectivating consequences of the

discourse. This chapter begins with a brief overview of the Foucauldian concept of power and its relationship to institutions. I then consider the social practices of audit and the operation of law within the New Zealand wine industry, which I argue contribute disciplinary powers to create a Foucauldian 'institution'. I further propose that the New Zealand wine industry institution enables these processes and assignment of subject roles through the social function of the discourses identified in the primary and secondary texts.

Power and discourse

While Foucault's conceptualisation of power, knowledge, and discourse are more fulsomely addressed in Chapter 2, it is appropriate to briefly address how these concepts relate to this chapter's discussion. Carabine (2001) describes discourse as "intermeshed with power/knowledge where knowledge both constitutes and is constituted through discourse as an effect of power" (p. 275). Although discourses are the medium through which subjects and social relations embed self-understanding, manifesting within individuals and providing a platform for subjectivity (Knights & Morgan, 1991), Carabine (2001) implores us to look beyond language to the "social context and social relations within which power and

knowledge occur and are distributed" (p. 275). Therefore, I approach the examination of the discourses in the context of their operation and intersection with each other and through the wine industry's social relations. The social relations I examine are those that the discourses facilitate, seek, or demand to exist between NZW, as industry body and its members, being New Zealand wine businesses, and include industry initiatives designed to build industry capability and leadership.

Foucauldian power and institutions

As I discuss in Chapter 2, in examining power/knowledge dynamics and networks, Foucault would have us consider how discourse legitimises control or discipline of the discursive subjects, through power production (Bigoni et al., 2024; Foucault, 1989). In addition to creating subjects, discourse is also productive of objects, which are capable of normative classification (Potter, 1996). I argue in preceding chapters that the discourses produce sustainability as a normative object and that this simultaneously plays a role in transforming people into subjects within the New Zealand wine industry. This chapter therefore examines the power/knowledge relations that play a role in or enable these subjectivity processes.

In discussing the forms of power/knowledge identified in the preceding chapters of this thesis, I cast no judgment as to whether power is 'good' or 'bad'. Rather, my analysis seeks to uncover its constitutive, disciplinary, repressive or productive effects and functions. Further, this chapter does not seek to ascribe ownership of power to any particular person or entity. This approach is, therefore, in line with Foucault's understanding of power as being something that is "*exercised*, rather than *possessed*"(Ladkin, 2018, p. 308, emphasis in original).

Foucault outlines three types of power, being sovereign, disciplinary, and biopower (Lilja & Vinthagen, 2014). I briefly define these forms of power as follows:

- Sovereign power: is power that "stops and limits certain behaviour" (Lilja & Vinthagen, 2014, p. 112). This power can cause physical harm (Ladkin, 2018) or death (Bargu, 2014), and one's ability to resist may be repressive and undeniable (Lilja & Vinthagen, 2014). As an example, sovereign power is the power of the state to imprison a person (Bargu, 2014).
- Disciplinary power: operates at the micro-level (Ladkin, 2018) and is one that re-conditions or disciplines humans through processes and training, with normative shaping and value adoption being its aim (Bigoni et al., 2024; Lilja & Vinthagen, 2014). It has parallels with the objectification and dividing processes discussed below, whereby once disciplinary powers are exercised we can understand or know the individual as an object and also cast them as 'normal', compared to

those who deviate, those who are 'abnormal' (Lilja & Vinthagen, 2014). For example, disciplinary power could take the form of granting professional certification to work as an accountant, for example, bringing with it the understanding of oneself to be 'an accountant'.

- Biopower: is a power that organises subjects as a population, is generally exercised by the state, as a sovereign power, but also by private institutions, and often side by side (Lilja & Vinthagen, 2014). Biopower's modus operandi is gradual, progressive, and material (Lilja & Vinthagen, 2014), and it is "the core of the exercise of power in modern society" (Bigoni et al., 2024, p. 23). However, through its operation, biopower works to target the individual, as an organism, using often benevolent means of understanding, calculating and ultimately, controlling and characterising the lives of the individuals and populations (Bigoni et al., 2024). By way of example, Body Mass Index, or BMI, could be understood as a biopower, through which individuals are judged and control is exerted (Evans & Colls, 2009).

In analysing power relationships, Foucault recommends focusing on "carefully defined institutions" but, to avoid the "number of problems" that may accompany this approach, to ensure institutions are analysed from the "standpoint of power relations, rather than vice versa" (Foucault, 1982, p. 791). Therefore, in the discussion below, I suggest that the New Zealand wine industry functions through Foucauldian "forms of institutionalisation" (Foucault, 1982, p. 792) based on it producing and disseminating disciplinary discourses resulting from the social and

power relations within the industry. Here, I argue that the SWNZ sustainability programme operates alongside the hierarchical structure, created by legislation, between 'industry', as a locus of power, and 'members', as subjects.

The New Zealand wine 'institution'

As a starting point, and to inform discussion from here on, I position the New Zealand wine industry (the industry) as an institution, productive of disciplinary discourses. For clarity, I do not mean to ascribe an everyday meaning of 'institution' to the industry, being the conglomeration of the business entities that operate within New Zealand to grow, produce, and sell wine, or that operate as an industry. Rather, I refer to the industry as a Foucauldian institution for its capacity for unleashing processes of *institutionalisation* through the practices and strategies that occur as relations between and within these entities. In this sense, I aim to examine the industry in the way that Foucault did not study prisons themselves but, rather, the practice of imprisonment (Vallier, 2014). In the case of the industry, I argue the key process of institutionalisation is the formation of an audit culture, which both relies on and produces power/knowledge and discourse that is disciplinary in nature, setting standards against which individuals and organisations are measured and to

which they are encouraged to subjectify themselves. Further key social practices and instruments that contribute to and reinforce institutionalisation, therefore, underpinning audit culture are key wine industry legislation; the Wine Act 2003, and wine industry levy orders, being the Commodity Levies (Winegrapes) Order and the Wine (Grape Wine Levy) Order, hereon in collectively referred to as the **New Zealand wine industry legislation**. I discuss the roles SWNZ and the New Zealand wine industry legislation play in institutionalism and audit culture in turn.

Sustainable Winegrowing New Zealand

The formation of Sustainable Winegrowing New Zealand, or **SWNZ**, was a response to concerns over pressures on environmental resources (New Zealand Winegrowers, n.d.-e). This problematisation was instrumental in forming the People as the other discourse. Given the productive role of discourses, forming SWNZ to address concerns about environmental resources also creates knowledge that 'sustainability' primarily focuses on environmental concerns. In addition, I argue that SWNZ contributes to the institutional practice of audit, allowing it to perpetuate power/knowledge through accreditation or audit processes. This creates an audit culture that has disciplinary power capable of transforming individuals into objects

and subjects of surveillance through a compulsion to adhere to normatively 'good' practices as defined by institutional standards (Valikangas & Seeck, 2011).

While Overview did not detail the SWNZ programme's operations and standards, this can be found in the *Sustainable Winegrowing New Zealand: Certification Scheme Handbook*, which outlines further information. However, as the Overview is intended to act as a "reference document for any staff members needing to understand or communicate our work in this area" (New Zealand Winegrowers, n.d.-e, p. 2), I take this to include details of the SWNZ programme, meaning SWNZ's auditing functions fall within the industry's sustainability discourse. Through the use of audit and metrics, I suggest SWNZ enacts what Foucault termed disciplinary power, disciplining and monitoring whereby wine industry members, as subjects, as to whether they are *sustainable*, or not, based on whether they meet SWNZ standards. Although sustainability reporting and audits are often unregulated, non-compulsory, marketing tools (Rimmel, 2021a) because SWNZ certifies 96% of vineyard area (New Zealand Winegrowers, n.d.-f), I argue that disciplinary power operates on par with that of regulatory financial accounting audits in creating an audit culture (Bigoni et al., 2024, for example; Power, 1999; Shore, 2008; Shore & Wright, 2024; Thompson & Mockler, 2016). This is because the ability of individual

New Zealand wine businesses to partake in market activities, like export and wine competitions, depends on whether they are members of a certification scheme and have passed an audit (New Zealand Winegrowers, n.d.-f). Submitting to SWNZ, or some other form of sustainability audit is, therefore, "practically compulsory" (Sautier et al., 2018, p. 349) for wine businesses, in the same way the law compels them to offer their accounting records for scrutiny by an auditor.

That the discourses visible in the Overview are also present in the secondary texts provides evidence of this disciplinary power. I suggest that the NZW and SWNZ truth about sustainability disciplines industry members into what is sayable or thinkable, while then subjecting the member's actions to auditing processes to ensure compliance. Irrespective of New Zealand wine businesses *choosing* to respond to the market by proving their sustainability credentials through SWNZ, I suggest that they, nonetheless, partake in Neoliberal discourse and social functions via sustainability practices. This is because the overarching Neoliberal discourse constructs knowledge about sustainability within the New Zealand wine industry, thus driving a hegemonic view of understanding, practising, and *achieving* sustainability.

While the compulsory nature of this audit culture suggests a tight form of discipline and surveillance within the wine industry *institution*, there is scope for individual agency. Although I ascribe both wine industry businesses and the individuals within these businesses, respectively, as subjects, I do not assume outright fragility on their part (Alvesson & Kärreman, 2000), as some scope for agency is enabled through the function of the New Zealand wine industry legislation.

New Zealand wine industry legislation

To further extend my argument of the processes of institutionalisation that sit in and around the sustainability discourse and associated practices, such as the SWNZ audit programme, I also consider the workings of the wine industry legislation, in particular those provisions relating to the funding and governance of NZW. Although the wine industry legislation has wider functions, the operations I focus on are the provision of finance and governance to NZW

To the first function; both pieces of legislation operate to levy commodities produced by the wine industry, being the wine grapes themselves, and the resulting grape wine or grape wine product, and for NZW to receive these funds. I argue

that this function of the wine industry legislation creates both a regulatory regime and a hierarchical structure akin to that of state and individual subjects within the New Zealand wine industry, and therefore, a form of institutional power. Through the operation of the wine industry legislation, payment of monies to New Zealand Winegrowers is either compulsory or inevitable; even in the case of conscientious objectors, where the funds must be paid to the Director-General of the Ministry for Primary Industries, who must then to pay these onto NZW. It is through this payment that the activities of NZW are enabled, including "the development and maintenance of standards, codes of practice, sustainability programmes, and quality assurance programmes" ("Commodity Levies (Winegrapes) Order 2022," 2022; "Wine (Grape Wine Levy) Order 2022," 2022). This mandatory regulatory regime, thus, entails coercive potential and provides a ready foundation for discourses to enact disciplinary power that promulgates authoritative truth claims about describing sustainability and achieving sustainability.

As to the latter function of the wine industry legislation; upon paying the levies, wine businesses become members of NZW, and gain voting rights to elect the Board of Directors (New Zealand Winegrowers, n.d.-b). With this democratic function, members receive that which could be construed as voice or representation.

However, I argue that this representation serves two purposes; the first is the provision of individual agency in creating discourse and power/knowledge relations (Alvesson & Kärreman, 2000; Bergström & Knights, 2006), and the second is a social practice where individuals partake in self-subjectivation processes. To the first role, although there is potential for the operation of individual agency, I argue that a member joining the Board will still find themselves bound to a particular historical context, with well-established problematisations, norms, and practices. Therefore, exercising 'agency' in a certain manner may, nonetheless, perpetuate these norms. Taking from my discussion in the preceding chapters, an example of perpetuating norms this would be continuing to espouse or promote neoliberalism as a dominant, and largely unquestioned, truth. For the second role, I draw on the observation by Hollway (1991), where she defines subjectivation by posing the following question: "how do you ensure change without imposing it? You convince the individual who is the object of change that they are choosing it" (p. 95). However, I suggest those seeking a Board position do so in the context of disciplinary forces that render certain truths and actions far more credible than others, creating self-subjectivating pressures. Moreover, Foucault helps us to understand that these kinds of tensions are, in fact, commonplace features of organisations and institutions. Indeed, because

by his account power is not merely repressive but also constructive of knowledge, of subjectivity, we should expect multiple and often contradictory effects.

Conclusion

My consideration of the discourse and its effects has been from the standpoint of arguing that the New Zealand wine industry is an institution that produces power/knowledge, discourse and, as a consequence, processes of subjectivation. This analysis and that within the preceding Chapters 6–8 suggest that the discourses present in the Overview are capable of and play a disciplinary role, enabled through the social functions of the SWNZ sustainability audit programme and the wine industry legislation. These functions are key to the discourses' power/knowledge networks, operating to subjectify individuals within the New Zealand wine industry.

Chapter 10: Conclusion

Introduction

This chapter concludes this thesis by providing a summary of the key findings, research limitations, future research opportunities, and concluding comments around what this research contributes to knowledge. First, I outline the scope and aims of the study, what the study has revealed, and provide an overview of my findings as they relate to each research question. From there, I discuss the limitations of my research, arguing that opportunities also exist within these confines. Finally, I provide concluding remarks and offer hope for how this Foucauldian research can be taken into the future, or the next *history of the present*.

Aims and approach of research

This research aimed to examine the role of discourse in the New Zealand wine industry as to what is presented as the 'truth' about sustainability, how it has come to be, and the consequences that arise, particularly concerning people. By utilising Foucauldian discourse analysis, I sought to challenge dominant academic approaches. Rather than assuming or suggesting a definition of sustainability, I

sought to question what assumptions lead to the formation of 'truth' as to sustainability in the New Zealand wine industry.

In utilising historical examination via Foucault's genealogical analysis, I sought to generate greater understanding of the truth claims that are enabled by the discourses. Further, I aimed to provide insight into how history can act persuasively to cement the power/knowledge networks into a place where they are rarely questioned. Finally, in considering the social function of discourses, including their subjectivating effects, was done in pursuit of examining the consequence and disciplinary effects of discourse within the industry.

Summary of key findings

The key findings of my analysis relating to my research questions are summarised below. These represent a Foucauldian épistémè, being how discourse has produced and constructed sustainability within the context of the New Zealand wine industry. Following this, I recap details of my discussion around the role of audit culture.

Research question 1: What is being represented as a truth in the texts as to sustainability? (Archaeology)

My analysis revealed that multiple, interrelated sub-discourses find their place at home within the primary text, the New Zealand Winegrower's Sustainability Overview, with neoliberal principles providing an overarching, governing influence; albeit one where various sub-discourses at times reinforce and at times challenge its influence to produce a 'truth' about sustainability. For example, where the discourse produces a version of sustainability that 'others' people, it compensates by presenting a strong human-nature relationship through using Te Reo Māori, thus bringing Te Ao Māori principles into the fold. However, the use of Te Reo Māori and Te Ao Māori is troublingly colonial and token in nature, rendering the alternative power/knowledge they offer largely ineffective against the pervasive influence of the Neoliberal discourse.

Analysis of the secondary texts, being from New Zealand wine businesses, revealed dissemination of discourses identified in the primary text, the New Zealand Winegrower's Sustainability Overview. The abovementioned discourses are observable in the secondary texts, suggesting that a hegemonic reality has been

created within the New Zealand wine industry as to what sustainability 'is'. Where there were departures or potential for counter-discourses evident in the secondary text, such as the Te Ao Māori discourse in the Tohu text, there was still a clear influence of a Neoliberal discourse operating, which creates a tension but not necessarily a shackle to the former.

Research question 2: How is the discourse constructed and how has it come to be? (Genealogy I: Problematisation and processes of formation)

Various historical contingencies and problematisations influence the formation of the discourses. Seemingly distinct historical events, such as the *Brundtland* report, the government-mandated order to remove grapevines in the late 1980s, and the election of Jacinda Arden in 2017, normalise the texts' discursive strategies and shape what is *visible* and *sayable* within the texts about sustainability, and about people. While further insight is likely gleaned by considering beyond the period I have delineated for genealogical analysis, the historical events and processes highlighted have, nonetheless, illuminated what was deemed problematic. The response yielded in the form of the discourse, represents a possible Foucauldian

épistémè that guides the 'truth' about sustainability within the New Zealand wine industry.

Research question 3: What are the consequences of the discourse? (Genealogy II: Subjectivation)

Examining the subjectivating effects of the discourses serves two purposes. First, it achieves the critical aims of this research while working in tandem with the Foucauldian post-structural 'spirit' of uncovering what is hidden, or questioning that which is assumed as natural and unquestioned. Second, it provides insight into the consequences of the discourse, through the creation and role of subjects within in the New Zealand wine industry.

My findings around subjectivation and the creation of power/knowledge have found that through colonialism, New Zealand wine industry members adopt Euro-centric business models, seeing them playing roles and exercising business practices that facilitate the dominance of colonial discourse and European values, knowledge, and practices. Under the Te Ao Māori discourse, Māori are given subject status that has the potential to allow them to 'withstand' the colonial discourse and its creation of power/knowledge; though neoliberal influences play a limiting factor to this

potentiality. Power/knowledge is created as to what leadership means within the New Zealand industry, including who can be a leader, what a leader requires to 'lead'. Women and youth with governance aspirations are disciplined into being collaborative and, potentially deferential, subjects, with benevolent sexism and ageism normalising and reinforcing this reality. Finally, under the People as the discourse, people are rendered as environmental guardians but, through pervasive Cartesian logic, are considered separate to and not enmeshed or interconnected with nature, as they may be Te Ao Māori sense.

Audit culture and institution

This analysis offers an extension to research question 3's genealogical inquiry. My discussion centres on the disciplinary effects of the power/knowledge processes that contribute to the construction and dissemination of the discourse on sustainability. I argue the social practices of audit and the operation of law within New Zealand wine industry contribute to disciplinary powers, creating a Foucauldian 'institution'. I further propose that the wine industry institution has enabled these processes and assignment of subject roles through the social function of the discourses identified in the primary and secondary texts.

This analysis demonstrates the multiple ways that discourse is disseminated and reinforced through industry practices. It also shows how naturalised and seemingly benign structures provide strong disciplinary processes, even in those that are intended to be democratically designed. This also suggests that despite the sustainability discourse not being 'compulsory', members who engage with SWNZ may erode their subjective sensemaking processes around the sustainability construct through audit culture. In short, they may find themselves, like I did, adopting a subject position that is inherently at odds with their own or purported values.

Research limitations and future opportunities

Where research limitations exist, I suggest that these could serve as potential areas of focus for future research. This includes interviewing key members of New Zealand Winegrowers and New Zealand wine industry workers; extending this discourse analysis to present other épistémès, noting changes and continuities of discourse through time; or examining the sustainability discourse of non-SWNZ wine industry members, for example, those who use other sustainability assurance programmes.

I considered participant interviews with key members of New Zealand Winegrowers as a means of triangulating the data sourced from the Overview text (Baker & Ellece, 2011; Potter & Wetherell, 1987) in the early stages of designing this research. However, in developing the research questions I became more interested in investigating whether discourses contained within the Overview were repeated by the wider industry, so elected to examine the secondary texts as a means of finding that out. However, I acknowledge that not interviewing staff from New Zealand Winegrowers has meant forgoing the opportunity to observe how societal discourses are expressed (Riley et al., 2021) and how individuals engaged with the study's constructs (Hanna, 2014).

Further, my examination of the subjectivating effects of the discourse and the operation of power differs from other discourse analyses of organisational processes as there is no interaction or data gathering from those about whom the discourse speaks; often being the people working within the New Zealand wine industry. However, I argue that the absence of interview with people working within the New Zealand wine industry is not necessarily a limiting factor for this study for two reasons, outlined below. That said, future research involving interviews with

workers could extend the aims of this research and provide further depth to the study of subjectivity.

First, I do not believe that the lack of employee interviews is a limitation because automatically assigning employees as subjects is an assumption as to the subject's identity and may be problematic. While interaction with individuals and analysis of their views would certainly enrich the discussion around the discourses and their role in subjectivation, I am not convinced that workers should automatically be assigned as 'subjects'. Further, the secondary texts, produced by levy-paying members of New Zealand Winegrowers, could be considered the product of subjects. However, these texts, by my frame of reference, are conditioned by Foucauldian subjectivity and its creation through the power/knowledge regimes of truth produced by discourse. Both methods are, therefore, likely achieve the same end.

Secondly, this study's focus and context differ from those that examine an organisation's discourse about the organisation's members (Bergström & Knights, 2006, for example). While I focus on what could be construed as an 'organisational discourse', I do so by examining its role in the wider industry, arguing that the

discourses contained in the Overview have become 'institutional discourses'. I argue that institutionalisation occurs through industry social relations, including the auditing regime, SWNZ; the operation of the levy orders, which enable membership and democratic rights in New Zealand Winegrowers; and through participation in industry initiatives, like the Young Viticulturist and Young Winemaker competitions.

Finally, although there is no fixed method of Foucauldian discourse analysis, as noted above, I acknowledge that the research strategy around the archaeological analysis falls somewhat short of a full Foucauldian archaeological enquiry. This presents a future research opportunity, which involves examining the discursive practices within other disciplines or épistémès to identify similarities or differences.

Conclusion

As a closing remark, if I am to offer a hope for sustainability studies within organisational and management studies, it would be that more focus is given to saving ourselves, from ourselves. However, to achieve this, a shift from the approach or viewpoint on sustainability espoused by many scholarly studies is required. The current tendency to lump humans in one boat, as though those residing in the Pacific atolls have just as much say as the Board executives of ExxonMobil in the decision to

continue to rely on and drill for fossil-based, climate-warming fuels, is deeply problematic. It is here that Foucauldian discourse analysis offers value, by allowing or recognising that multiple truths are possible, and allowing us to build from a place where we question our assumptions and instincts as we problematise our way through the serious issues of our species and planet's continued existence. Therefore, I hope that the Foucauldian approach will be repeated in future, as we start to develop the next history of the present when it comes to sustainability, and that this will continue to present opportunities to re-wiring what may be assumed and unquestioned approaches.

References

Acker, J. (2006). Inequality regimes: Gender, class, and race in organizations. *Gender and Society, 20*(4), 441–464. http://doi.org/10.1177/0891243206289499

Ahdar, R. J. (2020). *The evolution of competition law in New Zealand* (1st ed.). Oxford: Oxford University Press. https://doi.org/10.1093/oso/9780198855606.001.0001

Aimer, P. (2012). Labour Party: Fourth, fifth and sixth Labour governments. Retrieved 8 May 2024 from http://www.TeAra.govt.nz/en/labour-party/page-4

AJ Park. (2020). It's not trendy if it's appropriating. Retrieved from AJ Park website: https://www.ajpark.com/insights/its-not-trendy-if-its-appropriating/

Alvesson, M., & Deetz, S. (2000). *Doing critical management research*. London: SAGE Publications. https://doi.org/10.4135/9781849208918

Alvesson, M., & Kärreman, D. (2000). Varieties of discourse: On the study of organizations through discourse analysis. *Human Relations, 53*(9), 1125–1149. https://doi.org/10.1177/0018726700539002

Alvesson, M., & Kärreman, D. (2011). Organizational discourse analysis—well done or too rare? A reply to our critics. *Human Relations, 64*(9), 1193–1202. https://doi.org/10.1177/0018726711408630

Alvesson, M., & Sköldberg, K. (2018). *Reflexive methodology: New vistas for qualitative research* (3rd ed.). London: SAGE Publications.

Arribas-Ayllon, M., & Walkerdine, V. (2017). Foucauldian discourse analysis. In W. S. Rogers & C. Willig (Eds.), *The Sage handbook of qualitative research in psychology* (2nd ed., pp. 110–123). London: SAGE Publications. https://doi.org/10.4135/9781526405555

Bagaeen, S., & Uduku, O. (Eds.). (2010). *Gated communities: Social sustainability in contemporary and historical gated developments*. London: Earthscan. https://doi.org/10.4324/9781849774772

Baird, T., Hall, C. M., Castka, P., & Ramkissoon, H. (2020). Migrant workers' rights, social justice and sustainability in Australian and New Zealand wineries: A comparative context. In S. L. Forbes, T.-A. De Silva, & A. Gilinsky, Jr. (Eds.), *Social sustainability in the global wine industry: Concepts and cases* (pp. 107–118). Cham: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-30413-3_8

Baker, P., & Ellece, S. (2011). *Key terms in discourse analysis*. New York: Continuum.

Bargu, B. (2014). Sovereignty. In L. N. Lawlor, John (Ed.), *The Cambridge Foucault Lexicon* (pp. 456–465). New York: Cambridge University Press. https://doi.org/10.1017/CBO9781139022309.080

Barragan-Jason, G., de Mazancourt, C., Parmesan, C., Singer, M. C., & Loreau, M. (2022). Human–nature connectedness as a pathway to sustainability: A global meta-analysis. *Conservation Letters, 15*(1) https://doi.org/10.1111/conl.12852

Barthes, R. (1977). The death of the author (S. Heath, Trans.). In *Image, music, text* (pp. 142–148). London: Fontana Press.

Bergström, O., & Knights, D. (2006). Organizational discourse and subjectivity: Subjectification during processes of recruitment. *Human Relations, 59*, 351–377. https://doi.org/10.1177/0018726706064179

Berman, H., Ford-Gilboe, M., & Campbell, J. C. (1998). Combining stories and numbers: A methodologic approach for a critical nursing science. *Advances in Nursing Science, 21*(1), 1–15.

Bigoni, M., Maran, L., & Occhipinti, Z. (2024). Of power, knowledge and method: The influence of Michel Foucault in accounting history. *Accounting History, 0*, 1–44. https://doi.org/10.1177/10323732241243088

Biswas, S., & O'Grady, W. (2016). Using external environmental reporting to embed sustainability into organisational practices. *Accounting Research Journal, 29*(2), 218–235. https://doi.org/10.1108/ARJ-04-2015-0063

Black, A., & Tylianakis, J. M. (2024). Teach Indigenous knowledge alongside science. *Science, 383*(6683), 592–594. https://doi.org/10.1126/science.adi9606

Bowen, H. R. (1953). *Social responsibilities of the businessman*. New York: Harper & Row. https://doi.org/10.2307/j.ctt20q1w8f

Braedley, S., & Luxton, M. (2010). Competing philosophies: Neoliberalism and challenges of everyday life. In S. Braedley & M. Luxton (Eds.), *Neoliberalism and everyday life* (pp. 3–21). Montréal: McGill-Queen's University Press. https://doi.org/10.1515/9780773581050

Bragato Research Institute. (n.d.). Bragato Research Institute: About us. Retrieved 4 March 2024 from https://bri.co.nz/about-us/

Brown, K., Mondon, A., & Winter, A. (2023). The far right, the mainstream and mainstreaming: Towards a heuristic framework. *Journal of Political Ideologies, 28*(2), 162–179. https://doi.org/10.1080/13569317.2021.1949829

Brown, S., & Kelan, E. (2020). *Gender and corporate boards: The route to a seat at the table*. New York: Routledge. https://doi.org/10.4324/9781315624266

Brundtland, G. H., & Khalid, M. (1987). *Our common future: Report of the world commission on environment and development*. New York. Retrieved from https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf

Campbell, B. (2018). TUKU Māori winemakers collective is launched. Retrieved from The Real Review website: https://www.therealreview.com/2018/08/01/tuku-maori-winemakers-collective-is-launched/

Campbell, B. (2023). Looking ahead for New Zealand wine industry. Retrieved from The Real Review website: https://www.therealreview.com/2023/03/07/looking-ahead-for-new-zealand-wine-industry/

Canagarajah, A. S. (1996). From critical research practice to critical research reporting. *Tesol Quarterly*, *30*(2), 321–331. https://doi.org/10.2307/3588146

Carabine, J. (2001). Unmarried motherhood 1830–1990: A genealogical analysis. In M. Wetherell, S. Taylor, & S. Yates (Eds.), *Discourse as data: A guide for analysis* (pp. 267–310). London: SAGE Publications.

Caradonna, J. L. (2017). Sustainability: A new historiography. In J. L. Caradonna, (Ed.). (Ed.), *Routledge handbook of the history of sustainability*. London: Routledge. https://doi.org/10.4324/9781315543017

Caradonna, J. L. (2022). *Sustainability: A history, revised and updated edition*. New York: Oxford University Press. https://doi.org/10.1093/oso/9780197625026.001.0001

careers.govt.nz. (2021). Job profiles: Winemaker. Retrieved 13 February 2022 from https://www.careers.govt.nz/jobs-database/manufacturing/manufacturing/winemaker/

Cary, L. A., Chasteen, A. L., & Remedios, J. (2017). The ambivalent ageism scale: Developing and validating a scale to measure benevolent and hostile ageism. *The Gerontologist*, *57*(2), e27–e36. https://doi.org/10.1093/geront/gnw118

Cezarino, L. O., Liboni, L. B., Martins, F. P., Aveiro, P., & Caldan, A. F. (2023). Unveiling diversity and the unwanted inequality in organizational leadership.

In P. Singh, Y. Milshina, A. Batalhão, S. Sharma, & M. Mohd Hanafiah (Eds.), *The route towards global sustainability: Challenges and management practices* (pp. 163–176). https://doi.org/10.1007/978-3-031-10437-4_8

Chandler, D. (2015). *Corporate social responsibility: A strategic perspective* (1st ed.). New York: Business Expert Press.

Chomsky, N., & Foucault, M. (2006). *The Chomsky-Foucault debate: On human nature*. New York: The New Press.

Cirella, G. T., Mwangi, S. W., Paczoski, A., & Abebe, S. T. (2020). Human-nature relations: The unwanted filibuster. In G. T. Cirella (Ed.), *Sustainable human-nature relations: Environmental scholarship, economic evaluation, urban strategies* (pp. 3–22). Singapore: Springer. https://doi.org/10.1007/978-981-15-3049-4

Clayton, A. M. H., & Radcliffe, N. J. (1996). *Sustainability: A systems approach*. London: Earthscan Publications. https://doi.org/10.4324/9781315070711

Coffe, H. (2023). Jacinda Ardern: The 'politics of kindness' is a lasting legacy. Retrieved from The Conversation website: https://theconversation.com/jacinda-ardern-the-politics-of-kindness-is-a-lasting-legacy-198186

Commodity Levies (Winegrapes) Order 2022, § Clause 19(1)(j) (2022).

Connell, R. (2010). Understanding neoliberalism. In S. Braedley & M. Luxton (Eds.), *Neoliberalism and everyday life* (pp. 22–36). Montréal: McGill-Queen's University Press. https://doi.org/10.1515/9780773581050

Cormack, D., Harris, R., & Stanley, J. (2020). Māori experiences of multiple forms of discrimination: Findings from Te Kupenga 2013. *Kōtuitui: New Zealand Journal of Social Sciences Online, 15*(1), 106–122. https://doi.org/10.1080/1177083X.2019.1657472

Cribb, J. (2024). Point of view: Home truths from the Chair of New Zealand Women in Wine. *New Zealand Winegrower*. Retrieved from Rural News Group website: https://www.ruralnewsgroup.co.nz/wine-grower/wg-general-news/point-of-view-home-truths-from-the-chair-of-new-zealand-women-in-wine

Crutzen, P. J. (2006). The "Anthropocene". In E. Ehlers & T. Krafft (Eds.), *Earth system science in the anthropocene* (pp. 13–18). Berlin, Heidelberg: Springer Berlin Heidelberg. https://doi.org/10.1007/3-540-26590-2_3

Cummings, S., & Bridgman, T. (2021). *The past, present and future of sustainable management: From the conservation movement to climate change*: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-71076-7

Curtis, B. (2015). New Zealand after neoliberalism: What remains? *New Zealand Sociology, 30*(2), 102–116. https://doi.org/10.3316/informit.359452778957667

Dalley, B. (2008). Wine: Foundations for the future, 1960s to mid-1980s. *Te Ara: The encyclopedia of New Zealand.* Retrieved 8 May 2024 from https://teara.govt.nz/en/wine/page-5

de Fine Licht, K., & Folland, A. (2019). Defining 'social sustainability': Towards a sustainable solution to the conceptual confusion. *Etikk i Praksis: Nordic Journal of Applied Ethics, 13*(2), 21–39. https://doi.org/10.5324/eip.v13i2.2913

De Silva, T.-A., Nilipour, A., & Mansouri, N. (2020). Sustainability reporting by New Zealand wineries. In S. L. Forbes, T.-A. De Silva, & A. Gilinsky, Jr. (Eds.), *Social sustainability in the global wine industry: Concepts and cases* (pp. 169–184). Cham: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-30413-3_12

Deere, D. T. (2014). Truth. In L. N. Lawlor, John (Ed.), *The Cambridge Foucault Lexicon* (pp. 517–527). New York: Cambridge University Press. https://doi.org/10.1017/CBO9781139022309.090

Dempsey, N., Bramley, G., Power, S., & Brown, C. (2011). The social dimension of sustainable development: Defining urban social sustainability. *Sustainable Development, 19*(5), 289–300. https://doi.org/10.1002/sd.417

Department of Conservation. (n.d.). About the Loder Cup award. Retrieved 13 May 2024 from https://www.doc.govt.nz/news/events/awards/loder-cup-award/about-the-loder-cup-awards/

Dryzek, J. S. (2022). *The politics of the Earth: Environmental discourses* (4th ed.): Oxford University Press.

Du Pisani, J. A. (2006). Sustainable development: Historical roots of the concept. *Environmental Sciences, 3*(2), 83–96. https://doi.org/10.1080/15693430600688831

Duncan, G. (2023). Politics of kindness in unkind times: Looking back at Jacinda Ardern's time as PM. Retrieved from RNZ website: https://www.rnz.co.nz/news/political/487443/politics-of-kindness-in-unkind-times-looking-back-at-jacinda-ardern-s-time-as-pm

Evans, B., & Colls, R. (2009). Measuring fatness, governing bodies: The spatialities of the body mass index (BMI) in anti-obesity politics. *Antipode, 41*(5), 1051–1083. https://doi.org/10.1111/j.1467-8330.2009.00706.x

Fitzpatrick, N., & O'Neill, D. (2024). Stereotypes and benevolent ageism: Lessons from Tatie Danielle. *Journal of the American Geriatrics Society, 72*(9), 2888–2890. https://doi.org/10.1111/jgs.18294

Flint, D. J., & Golicic, S. L. (2009). Searching for competitive advantage through sustainability: A qualitative study in the New Zealand wine industry. *International Journal of Physical Distribution & Logistics Management, 39*(10), 841–860. https://doi.org/10.1108/09600030911011441

Flores, S. S. (2018). What is sustainability in the wine world? A cross-country analysis of wine sustainability frameworks. *Journal of Cleaner Production, 172*(2018), 2301–2312. https://doi.org/10.1016/j.jclepro.2017.11.181

Forbes, S. L., Cohen, D. A., Cullen, R., Wratten, S. D., & Fountain, J. (2009). Consumer attitudes regarding environmentally sustainable wine: an exploratory study of the New Zealand marketplace. *Journal of Cleaner Production, 17*(13), 1195–1199. https://doi.org/10.1016/j.jclepro.2009.04.008

Forbes, S. L., & De Silva, T.-A. (2020). The Hawke's Bay wine auction: History, motivations and benefits. In S. L. Forbes, T.-A. De Silva, & A. Gilinsky, Jr. (Eds.), *Social sustainability in the global wine industry: Concepts and cases* (pp. 75–91). Cham: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-30413-3_6

Forbes, S. L., De Silva, T.-A., & Gilinsky, A., Jr. (Eds.). (2020). *Social sustainability in the global wine industry: Concepts and cases*. Cham: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-30413-3

Foucault, M. (1982). The subject and power. *Critical Inquiry, 8*(4), 777–795.

Foucault, M. (1989). *The archaeology of knowledge* (A. M. Sheridan Smith, Trans.). London: Routledge.

Fountain, J., & Forbes, S. L. (2020). 27seconds: A wine brand as a vehicle for social change. In S. L. Forbes, T.-A. De Silva, & A. Gilinsky, Jr. (Eds.), *Social sustainability in the global wine industry: Concepts and cases* (pp. 93–105). Cham: Palgrave Macmillan. https://doi.org/10.1007/978-3-030-30413-3_7

Gabzdylova, B., Raffensperger, J. F., & Castka, P. (2009). Sustainability in the New Zealand wine industry: Drivers, stakeholders and practices. *Journal of Cleaner Production, 17*(11), 992–998. https://doi.org/10.1016/j.jclepro.2009.02.015

Gladwin, T. N., Kennelly, J. J., & Krause, T.-S. (1995). Shifting paradigms for sustainable development: Implications for management theory and research. *Academy of Management Review, 20*(4), 874–907. https://doi.org/10.5465/AMR.1995.9512280024

Glick, P., & Fiske, S. T. (1997). Hostile and benevolent sexism: Measuring ambivalent sexist attitudes toward women. *Psychology of Women Quarterly, 21*(1), 119–135. https://doi.org/10.1111/j.1471-6402.1997.tb00104.x

Gorard, S. (2002). Ethics and equity: Pursuing the perspective of non-participants. *Social Research Update, 39*, 1–4.

Grober, U. (2015). The discovery of sustainability: The genealogy of a term. In J. C. Enders & M. Remig (Eds.), *Theories of sustainable development* (pp. 6–15). London: Routledge. https://doi.org/10.4324/9781315757926

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105–117). Thousand Oaks: SAGE Publications.

Hall, M. C., & Baird, T. (2014). New Zealand wine and environmental sustainability. In P. J. Howland (Ed.), *Social, cultural and economic impacts of wine in New Zealand* (pp. 58–70). London: Taylor and Francis. https://doi.org/10.4324/9780203083161

Hanna, P. (2014). Foucauldian discourse analysis in psychology: Reflecting on a hybrid reading of Foucault when researching 'ethical subjects'. *Qualitative Research in Psychology, 11*(2), 142–159. https://doi.org/10.1080/14780887.2013.853853

Harmsworth, G., & Awatere, S. (2013). Indigenous Mäori knowledge and perspectives of ecosystems. In J. R. Dymond (Ed.), *Ecosystem services in New Zealand: Conditions and trends* (pp. 274–286). Lincoln: Manaaki Whenua Press. https://doi.org/10.7931/DL1MS3

Harvey, D. (2020). *A brief history of neoliberalism*. Oxford: Oxford University Press.

Heal, G. (2012). Reflections: Defining and measuring sustainability. *Review of Environmental Economics and Policy, 6*(1), 147–163. https://doi.org/10.1093/reep/rer023

Hearn, J. (2021). Reframing the history of the competition concept: Neoliberalism, meritocracy, modernity. *Journal of Historical Sociology, 34*(2), 375–392. https://doi.org/10.1111/johs.12324

Herring, C. (2009). Does diversity pay?: Race, gender, and the business case for diversity. *American Sociological Review, 74*(2), 208–224. https://doi.org/10.1177/000312240907400203

Heywood, A. (2021). *Political ideologies: An introduction* (7th ed.). London: Bloomsbury Academic.

Hideg, I., & Ferris, D. L. (2016). The compassionate sexist? How benevolent sexism promotes and undermines gender equality in the workplace. *Journal of Personality and Social Psychology, 111*(5), 706–727. https://doi.org/10.1037/pspi0000072

Higgins, C., & Coffey, B. (2016). Improving how sustainability reports drive change: A critical discourse analysis. *Journal of Cleaner Production, 136*, 18–29. https://doi.org/10.1016/j.jclepro.2016.01.101

Higgins, R., & Keane, B. (2013). Te reo Māori: The Māori language. *Te Ara: The Encyclopedia of New Zealand.* Retrieved 30 April 2024 from https://teara.govt.nz/en/te-reo-maori-the-maori-language/print

Hollway, W. (1991). *Work psychology and organizational behaviour: Managing the individual at work*. London: SAGE Publications. https://doi.org/10.4135/9781446280560

Hooper, K., & Pratt, M. (1993). The growth of agricultural capitalism and the power of accounting: A New Zealand study. *Critical Perspectives on Accounting*, *4*(3), 247–274. https://doi.org/10.1006/cpac.1993.1015

Jermolajeva, E., & Trusina, I. (2022). Is sustainable development really sustainable: Theoretical reflections, statistics and the need for changes. *Journal of Teacher Education for Sustainability*, *24*(2), 166–179. https://doi.org/10.2478/jtes-2022-0023

Jeurissen, M. (2014). Te Reo Maori as a subject: The impact of language ideology, language practice, and language management on secondary school students' decision making. *Australian Journal of Indigenous Education*, *43*(2), 175–184. https://doi.org/10.1017/jie.2014.14

Jones, G. (2017). *Profits and sustainability: A history of green entrepreneurship* (1st ed.). Oxford: Oxford University Press.

Jørgensen, M., & Phillips, L. (2002). *Discourse analysis as theory and method*. London: SAGE Publications. https://doi.org/10.4135/9781849208871

Kendall, G., & Wickham, G. (1999). Using Foucault's Methods. In. London: SAGE Publications Ltd. Retrieved from https://methods.sagepub.com/book/using-foucaults-methods 10.4135/9780857020239

Kincheloe, J. L., & McLaren, P. (2011). Rethinking critical theory and qualitative research. In K. Hayes, S. R. Steinberg, & K. Tobin (Eds.), *Key works in critical pedagogy* (pp. 285–326). Rotterdam: SensePublishers.

Klein, N. (2014). *This changes everything: Capitalism vs. the climate* (1st ed.). New York: Simon & Schuster.

Knights, D., & Morgan, G. (1991). Corporate strategy, organizations, and subjectivity: A critique. *Organization Studies, 12*(2), 251–273. https://doi.org/10.1177/017084069101200205

Koopman, C. (2014). Problematization. In L. N. Lawlor, John (Ed.), *The Cambridge Foucault Lexicon* (pp. 399–403). New York: Cambridge University Press. https://doi.org/10.1017/CBO9781139022309.070

Kopnina, H. (2019). Anthropocentrism: Problem of human-centered ethics in Sustainable Development Goals. In W. L. Filho, P. G. Özuyar, P. J. Pace, A. M. Azul, L. Brandli, U. Azeiteiro, & T. Wall (Eds.), *Life on land* (pp. 48–57). Cham: Springer. https://doi.org/10.1007/978-3-319-71065-5_105-1

Kopnina, H., Washington, H., Taylor, B., & J Piccolo, J. (2018). Anthropocentrism: More than just a misunderstood problem. *Journal of Agricultural and Environmental Ethics, 31*(1), 109–127. https://doi.org/10.1007/s10806-018-9711-1

Korobov, N. (2020). Discourse analysis: Combining rigor with application and intervention. *Qualitative psychology, 7*(3), 326–330. https://doi.org/10.1037/qup0000168

Ladkin, D. (2018). Self constitution as the foundation for leading ethically: A Foucauldian possibility. *Business Ethics Quarterly, 28*(3), 301–323. https://doi.org/10.1017/beq.2017.43

Legun, K., & Sautier, M. (2018). Sustainability programs and deliberative processes: Assembling sustainable winegrowing in New Zealand. *Agriculture and Human Values, 35*(4), 837–852. https://doi.org/10.1007/s10460-018-9879-z

Leopold, A. (1949). *A Sand County almanac, and sketches here and there*. United States: Oxford University Press. https://doi.org/10.2307/4004393

Lilja, M., & Vinthagen, S. (2014). Sovereign power, disciplinary power and biopower: Resisting what power with what resistance? *Journal of Political Power, 7*, 107–126. https://doi.org/10.1080/2158379X.2014.889403

Locke, T. (2004). *Critical discourse analysis*. London: Continuum.

McGuigan, J. (2016). *Neoliberal culture*. New York: Palgrave Macmillan.

McIlvenny, P., Klausen, J. Z., & Lindegaard, L. B. (Eds.). (2016). *Studies of discourse and governmentality: New perspectives and methods*. Amsterdam: John Benjamins Publishing Company. https://doi.org/10.1075/dapsac.66

McWhorter, L. (2014). Normalization. In L. N. Lawlor, John (Ed.), *The Cambridge Foucault Lexicon* (pp. 315–321). New York: Cambridge University Press. https://doi.org/10.1017/CBO9781139022309.056

Ministry for the Environment. (2022). New Zealand and the United Nations Framework Convention on Climate Change. Retrieved 8 May 2024 from https://environment.govt.nz/what-government-is-doing/international-action/nz-united-nations-framework-convention-climate-change/#:~:text=The%20Paris%20Agreement-,About%20the%20UNFCCC,Rio%20Earth%20Summit%20in%201992.

Ministry for Women. (2023). Pay equity and equal pay. Retrieved 8 May 2024 from https://www.women.govt.nz/women-and-work/pay-equity-and-equal-pay#:~:text=Pay%20equity%20is%20the%20same,same%20work%2C%20regardless%20of%20gender.

Montalvo-Falcón, J. V., Sánchez-García, E., Marco-Lajara, B., & Martínez-Falcó, J. (2023). Sustainability research in the wine industry: A bibliometric approach. *Agronomy, 13*(3) https://doi.org/10.3390/agronomy13030871

Moussa, M., & Scapp, R. (1996). The practical theorizing of Michel Foucault: Politics and counter-discourse. *Cultural Critique*(33), 87–112. https://doi.org/10.2307/1354388

Mt. Beautiful North Canterbury NZ. (n.d.). What is Sustainable Winegrowing New Zealand? Retrieved 2023 from https://www.mtbeautiful.com/blog/what-is-sustainable-winegrowing-new-zealand/

Nelson, T. D. (Ed.) (2017). *Ageism: Stereotyping and prejudice against older persons* (2nd ed.). Cambridge, Massachusetts: MIT Press. https://doi.org/10.7551/mitpress/10679.001.0001

New Zealand Law Commission. (1987). *Company law: A discussion paper*. Wellington, New Zealand.

New Zealand Winegrowers. (2023). *New Zealand Winegrowers Inc: Annual report 2023*. Retrieved from https://www.nzwine.com/media/d02jaawt/nzw-annual-report-2023.pdf

New Zealand Winegrowers. (n.d.-a). About us. Retrieved 19 May 2024 from https://www.nzwine.com/en/about-us/

New Zealand Winegrowers. (n.d.-b). Membership. Retrieved 19 May 2024 from https://www.nzwine.com/en/about-us/membership/

New Zealand Winegrowers. (n.d.-c). The New Zealand wine story. Retrieved 19 May 2024 from https://www.nzwine.com/en/media/story/history/

New Zealand Winegrowers. (n.d.-d). New Zealand Wine: Sustainability. Retrieved 6 May 2021 from https://www.nzwine.com/en/sustainability/

New Zealand Winegrowers. (n.d.-e). *NZW: Sustainability overview*. Retrieved from https://www.nzwine.com/media/16274/nzw-sustainability-overview.pdf

New Zealand Winegrowers. (n.d.-f). Sustainable Winegrowing NZ. Retrieved 6 May 2021 from https://www.nzwine.com/en/sustainability/swnz/

New Zealand Winegrowers. (n.d.-g). Women in Wine NZ. Retrieved 15 April 2022 from https://www.nzwine.com/en/events/women-in-wine/

O'Leary, Z. (2004). *The essential guide to doing research* (1st ed.). London: SAGE Publications.

Oxford University Press. (n.d.). Terroir. *Oxford English Dictionary.* Retrieved 2 July 2024 from https://www.oed.com/dictionary/terroir_n?tab=meaning_and_use#241445942

Pickard, C. (2022). 'We are the land, and the land is us': Indigenous Māori winemakers are guardians of New Zealand terroir. *Wine Enthusiast*. Retrieved from Wine Enthusiast website: https://www.wineenthusiast.com/culture/wine/indigenous-maori-winemakers-new-zealand/

Potter, J. (1996). *Representing reality: Discourse, rhetoric and social construction*. London: SAGE Publications. https://doi.org/10.4135/9781446222119

Potter, J., & Wetherell, M. (1987). *Discourse and social psychology: Beyond attitudes and behaviour*. London: SAGE Publications.

Power, M. (1999). *The audit society: Rituals of verification*. Oxford: Oxford University Press. https://doi.org/10.1093/acprof:oso/9780198296034.001.0001

Prashar, A. (2023). Moderating effects on sustainability reporting and firm performance relationships: a meta-analytical review. *International Journal of Productivity & Performance Management, 72*(4), 1154–1181. https://doi.org/10.1108/IJPPM-04-2021-0183

Purvis, B., Mao, Y., & Robinson, D. (2019). Three pillars of sustainability: In search of conceptual origins. *Sustainability Science, 14*(3), 681–695. https://doi.org/10.1007/s11625-018-0627-5

Radio New Zealand. (2023). Wine industry savours record $2.3b in exports on back of growing demand. Retrieved 4 September 2023 from https://www.rnz.co.nz/news/country/493266/wine-industry-savours-record-2-point-3b-in-exports-on-back-of-growing-demand

Rae, G. (2023). The ethical self in the later Foucault: The question of normativity. *Sophia, 62*(2), 381–403. https://doi.org/10.1007/s11841-021-00893-x

Raffnsøe, S., Mennicken, A., & Miller, P. (2017). The Foucault effect in organization studies. *Organization Studies, 40*(2), 155–182. https://doi.org/10.1177/0170840617745110

Ramsey, J. (2015). On not defining sustainability. *Journal of Agricultural & Environmental Ethics, 28*(6), 1075–1087. https://doi.org/10.1007/s10806-015-9578-3

Reid, J., & Rout, M. (2018). Can sustainability auditing be indigenized? *Agriculture and Human Values: Journal of the Agriculture, Food, and Human Values Society, 35*(2), 283–294. https://doi.org/10.1007/s10460-017-9821-9

Revel, J. (2014). Power. In L. N. Lawlor, John (Ed.), *The Cambridge Foucault Lexicon* (pp. 377–385). New York: Cambridge University Press. https://doi.org/10.1017/CBO9781139022309.066

Rezaee, Z. (2017). *Business sustainability: Performance, compliance, accountability and integrated reporting* (1st ed.). New York: Taylor and Francis. https://doi.org/10.4324/9781351284288

Riley, S., Robson, M., & Evans, A. (2021). Foucauldian-informed discourse analysis. In M. G. W. Bamberg, M. Watzlawik, & C. Demuth (Eds.), *The Cambridge handbook of identity* (pp. 285–303): Cambridge University Press. https://doi.org/10.1017/9781108755146.016

Rimmel, G. (2021a). Sustainability audit and assurance. In G. Rimmel (Ed.), *Accounting for sustainability* (pp. 180–192). Abington: Routledge. https://doi.org/10.4324/9781003037200-17

Rimmel, G. (Ed.) (2021b). *Accounting for sustainability*. Abington: Routledge. https://doi.org/10.4324/9781003037200

Rojo, L. M., & Pujol, A. G. (2011). Michel Foucault. In M. Sbisà, J.-O. Östman, & J. Verschueren (Eds.), *Philosophical perspectives for pragmatics* (pp. 85–103). Amsterdam: John Benjamins Publishing Company. https://doi.org/10.1075/hoph.10.09mar

Rorty, R. (1989). *Contingency, irony, and solidarity*. Cambridge: Cambridge University Press.

Royal NZ Institute of Horticulture. (n.d.-a). Education Trust: RNZIH New Zealand Education Trust. Retrieved 13 May 2024 from https://www.rnzih.org.nz/pages/EducationTrust.htm#gsc.tab=0

Royal NZ Institute of Horticulture. (n.d.-b). History of the RNZIH. Retrieved 13 May 2024 from https://www.rnzih.org.nz/pages/RNZIH_timeline.htm#gsc.tab=0

Royal, T. A. C. (2007a). Kaitiakitanga – guardianship and conservation: Connected to nature. *Te Ara: The Encyclopedia of New Zealand*. Retrieved 30 April 2024 from http://www.TeAra.govt.nz/en/kaitiakitanga-guardianship-and-conservation/page-2

Royal, T. A. C. (2007b). Mana, tapu and mauri: Te Ao Mārama – The natural world. *Te Ara: The Encyclopedia of New Zealand.* Retrieved 2 June 2024 from https://teara.govt.nz/en/te-ao-marama-the-natural-world/page-5

Royal, T. A. C. (2007c). Papatūānuku – the land: Tūrangawaewae – a place to stand. *Te Ara: The encyclopedia of New Zealand.* Retrieved 2 July 2024 from https://teara.govt.nz/en/papatuanuku-the-land/page-5

Royal, T. A. C. (2007d). Papatūānuku – the land: Whakapapa and kaupapa. *Te Ara: The Encyclopedia of New Zealand.* Retrieved 18 December 2023 from https://teara.govt.nz/en/papatuanuku-the-land/page-8

Salter, L. A., & Phelan, S. (2017). The morality and political antagonisms of neoliberal discourse: Campbell Brown and the corporatization of educational justice. *International Journal of Communication 11*, 3030–3050.

Sandberg, J., & Alvesson, M. (2011). Ways of constructing research questions: gap-spotting or problematization? *Organization, 18*(1), 23–44. https://doi.org/10.1177/1350508410372151

Santiago-Brown, I., Jerram, C., Metcalfe, A., & Collins, C. (2015). What does sustainability mean? Knowledge gleaned from applying mixed methods research to wine grape growing. *Journal of Mixed Methods Research, 9*(3), 232–251. https://doi.org/10.1177/1558689814534919

Sautier, M., Legun, K. A., Rosin, C., & Campbell, H. (2018). Sustainability: A tool for governing wine production in New Zealand? *Journal of Cleaner Production, 179*, 347–356. https://doi.org/10.1016/j.jclepro.2017.12.194

Scotland, J. (2012). Exploring the philosophical underpinnings of research: Relating ontology and epistemology to the methodology and methods of the scientific, interpretive, and critical research paradigms. *English Language Teaching, 5*(9), 9–16. https://doi.org/10.5539/elt.v5n9p9

Searcy, C. (2012). Corporate sustainability performance measurement systems: A review and research agenda. *Journal of Business Ethics, 107*, 239–253. https://doi.org/10.1007/s10551-011-1038-z

Shapiro, M. (2001). Textualizing global politics. In M. Wetherell, S. Taylor, & S. Yates (Eds.), *Discourse theory and practice: A reader* (pp. 318–323). London: SAGE Publications.

Shore, C. (2008). Audit culture and illiberal governance: Universities and the politics of accountability. *Anthropological Theory, 8*(3), 278–298. https://doi.org/10.1177/1463499608093815

Shore, C., & Wright, S. (2024). *Audit culture: How indicators and rankings are reshaping the world*. London: Pluto Press. https://doi.org/10.2307/jj.10819589

Smith Maguire, J. (2016). The taste for the particular: A logic of discernment in an age of omnivorousness. *Journal of Consumer Culture, 18*(1), 3–20. https://doi.org/10.1177/1469540516634416

Styles, O. (2019). Women in wine: Jenny Dobson. *New Zealand Winegrower*. Retrieved from Rural News Group website: https://www.ruralnewsgroup.co.nz/wine-grower/wg-profiles/women-in-wine-jenny-dobson

Sublett, J. F., Vale, M. T., & Bisconti, T. L. (2022). Expanding benevolent ageism: Replicating attitudes of overaccommodation to older men. *Experimental Aging Research, 48*(3), 220–233. https://doi.org/10.1080/0361073X.2021.1968666

Tainter, J. A. (2017). Understanding sustainability through history: Resources and complexity. In J. L. E. Caradonna (Ed.), *Routledge handbook of the history of sustainability* (1st ed.). London: Routledge. . https://doi-org.ezproxy.massey.ac.nz/10.4324/9781315543017

The Landing. (n.d.-a). The Landing vineyard story. Retrieved 4 August 2024 from https://thelandingnz.com/vineyard-story/

The Landing. (n.d.-b). Sustainability. Retrieved 11 March 2024 from https://thelandingwine.co.nz/pages/sustainability

Thompson, G., & Mockler, N. (2016). Principals of audit: Testing, data and 'implicated advocacy'. *Journal of Educational Administration and History, 48*(1), 1–18. https://doi.org/10.1080/00220620.2015.1040376

Tohu Wines. (n.d.-a). Our story: Sustainability. Retrieved 2024 from https://www.tohuwines.co.nz/sustainability

Tohu Wines. (n.d.-b). Our story: Who we are. Retrieved 27 May 2024 from https://www.tohuwines.co.nz/who-we-are

Tyson, J. (2022). Dame Naida Glavish: The country made 'Kia ora' acceptable. *Te Ao Māori News*. Retrieved from Te Ao Māori News website: https://www.teaonews.co.nz/2022/01/25/dame-naida-glavish-the-country-made-kia-ora-acceptable/

Uenal, F., Sidanius, J., Maertens, R., Hudson, S.-k. T. J., Davis, G., & Ghani, A. (2022). The roots of ecological dominance orientation: Assessing individual preferences for an anthropocentric and hierarchically organized world. *Journal of Environmental Psychology, 81*(101783), 1–14. https://doi.org/10.1016/j.jenvp.2022.101783

United Nations. (n.d.-a). History of the Convention. Retrieved 8 May 2024 from https://unfccc.int/process/the-convention/history-of-the-convention#Essential-background

United Nations. (n.d.-b). Status of ratification of the Convention. Retrieved 8 May 2024 from https://unfccc.int/process-and-meetings/the-convention/status-of-ratification-of-the-convention

Valera, L., & Salazar, G. (2020). Challenging sustainability: From deconstruction to reconstruction. *Cosmos & History, 16*(1), 298–315.

Valikangas, A., & Seeck, H. (2011). Exploring the Foucauldian interpretation of power and subject in organizations. *Journal of Management & Organization 17*(6), 812–827. https://doi.org/10.5172/jmo.2011.812

Vallentin, S., & Murillo, D. (2022). Ideologies of corporate responsibility: From neoliberalism to "varieties of liberalism". *Business Ethics Quarterly, 32*(4), 635–670. https://doi.org/10.1017/beq.2021.43

Vallier, R. (2014). Institution. In L. Lawlor & J. Nale (Eds.), *The Cambridge Foucault lexicon* (pp. 217–223). Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9781139022309.040

van der Leeuw, S. E. (2020). *Social sustainability, past and future: Undoing unintended consequences for the earth's survival*. Cambridge: Cambridge University Press. https://doi.org/10.1017/9781108595247

Vandana, S. (2015). *The Vandana Shiva reader*. Lexington: The University Press of Kentucky. https://doi.org/10.2307/j.ctt12880j6

Vehovar, V., Toepoel, V., & Steinmetz, S. (2016). Non-probability sampling. In C. Wolf, D. Joye, T. W. Smith, & Y.-C. Fu (Eds.), *The Sage handbook of survey methodology* (pp. 329–345). London: SAGE Publications. https://doi.org/10.4135/9781473957893.n22

Vollero, A. (2022). *Greenwashing: Foundations and emerging research on corporate sustainability and deceptive communication*. Bingley: Emerald Publishing. https://doi.org/10.1108/9781801179669

Wetherell, M. (2001). Debates in discourse research. In M. Wetherell, S. Taylor, & S. Yates (Eds.), *Discourse theory and practice: A reader* (pp. 380–399). London: SAGE Publications.

White, K., Hardisty, D. J., & Habib, R. (2019). The elusive green consumer. *Harvard Business Review, 11*(1), 124–133.

Wickert, C., & Risi, D. (2019). *Corporate social responsibility*. Cambridge: Cambridge University Press. https://doi.org/10.1017/9781108775298

Wilson, G. K. (2017). Brexit, Trump and the special relationship. *British Journal of Politics & International Relations, 19*(3), 543–557. https://doi.org/10.1177/1369148117713719

Wilson, S. (2019). An unconventional history of leadership studies. In B. Carroll, J. Ford, & S. Taylor (Eds.), *Leadership: Contemporary critical perspectives* (2nd ed., pp. 10–23). Los Angeles: SAGE Publications.

Wine (Grape Wine Levy) Order 2022, Clause 17(1)(j) C.F.R. (2022).

Young Horticulturist of the Year. (n.d.). About the competition. Retrieved 13 May 2024 from https://www.younghort.co.nz/about-the-competition/

Zahraie, B., Everett, A. M., Walton, S., & Kirkwood, J. (2016). Environmental entrepreneurs facilitating change toward sustainability: A case study of the wine industry in New Zealand. *Small Enterprise Research, 23*(1), 39–57. https://doi.org/10.1080/13215906.2016.1188717

Appendix A: Letter to New Zealand Winegrowers: Study information and consent

Tēnā koe

Research about social sustainability in the New Zealand wine industry

I am a post-graduate student at Massey University Business School and am conducting research on social sustainability in the New Zealand wine industry, as established through New Zealand Winegrowers' Sustainable Winegrowing New Zealand (SWNZ) programme. My interest in social sustainability stems from my own time working in the New Zealand wine industry. I am therefore interested in learning more about what social sustainability means to the wine industry, as well as working with the industry in growing and improving this area of knowledge. To this end, I would be eager to share any learnings and report back to New Zealand Winegrowers with my key findings.

As my research seeks to examine how New Zealand Winegrowers and the SWNZ programme has created commonly accepted meaning around what social sustainability is and what the effects of this meaning might be, I have identified the "NZ Wine Sustainability: Overview" (the **Overview**) as a potential text for analysis because I understand it plays a key role in explaining New Zealand Winegrowers' position on sustainability, in general. I therefore seek your permission to use the Overview for the purpose of my research.

If you consent to me using the Overview for my research, I kindly request that you please complete the attached consent form and return it to me at mccormjade@gmail.com. If you require further information, please do not hesitate to contact me at mccormjade@gmail.com or on 027 426 5359.

This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz.

Ngā mihi

Jade McCormick

Consent for the use of document "NZ Wine: Sustainability Overview"

I _____, being authorised to act on behalf of New Zealand Winegrowers Incorporated, agree to grant Jade McCormick permission to use and include the abovementioned document, of which New Zealand Winegrowers Incorporated is the owner, in the print and digital copies of her thesis.

Signature: _____

Date: _____

Appendix B: New Zealand Winegrowers consent email and correspondence

Edwin Massey [redacted]
to me, Philip

Mon, Apr 18, 2022, 4:23 PM

Kia ora Jade,

Thanks for your letter. The wine industry is committed to protecting the people and places that make our famous wines. You would be most welcome to use the text you refer to in order to assist your research. If you have questions or would like to discuss specific matters let me know?

Kind regards, Ed

Edwin Massey PhD
General Manager Sustainability
New Zealand Winegrowers
[redacted]
Marlborough Research Centre, 85 Budge Street, Blenheim
[redacted] | www.nzwine.com

NEW ZEALAND WINE

It's your asset, Protect it! Click here to complete the Vineyard Register to protect your grapevines from biosecurity incursion.

J

Jade McCormick [redacted]
to Edwin

Apr 22, 2024, 3:13 PM

Kia ora Ed

I hope this email finds you well?

I am in the final throes of completing my Masters thesis, but I wondered if you could help me with a query.

As mentioned in my original email to you, I am using NZ Winegrower's Sustainability Overview (attached for reference) as part of my thesis work. I wondered if you could please confirm my thinking that I could cite this document as being produced/published around the end of 2019 or the beginning of 2020 - but likely before the COVID-19 pandemic hit.

Your assistance is greatly appreciated.

Many thanks

Jade

•••

One attachment • Scanned by Gmail

[redacted]

E

Edwin Massey [redacted]
to me

Apr 29, 2024, 3:59 PM

Hi Jade - yes that is reasonably old material now. Please find attached our most recent Sustainability report 2022 and also our new SWNZ handbook. Happy for yo
use both.

Cheers, Ed

Edwin Massey PhD I General Manager Sustainability I New Zealand Winegrowers
[redacted] I Marlborough Research Centre, 85 Budge Street Blenheim
[redacted] I www.nzwine.com

New Zealand Wine
Altogether Unique.

It's your asset, Protect it! Click **here** to complete the Vineyard Register to protect your grapevines from biosecurity incursion.

Jade McCormick [redacted]
to Edwin

Apr 30, 2024, 10:29 AM

Hi Ed

Many thanks for your reply and for sharing the new resources; it's much appreciated.

In terms of the application/use of the Overview, I note that its purpose (as outlined within) was to summarise/inform NZW's sustainability activities and act as a reference document for staff's understanding or communications. Is it still "live" for this purpose, or can it be considered to be superceded by the NZW Sustainability Report?

I am at the tail end of my thesis, and have used the Overview extensively, but I will be sure to reference the newer documents appropriately, in light of your response.

Kind regards

Jade

Edwin Massey [redacted]
to me

May 1, 2024, 8:27 AM

Hi Jade – the key tenets are still accurate – however across 5 years some of the details do change.

Cheers, Ed.

Edwin Massey PhD I General Manager Sustainability **I** New Zealand Winegrowers
[redacted] **I** Marlborough Research Centre, 85 Budge Street Blenheim
[redacted] **I** www.nzwine.com

New Zealand Wine
Altogether Unique.

It's your asset, Protect it! Click **here** to complete the Vineyard Register to protect your grapevines from biosecurity incursion.

Appendix C: Summary of study for New Zealand Winegrowers and wine industry members

Tēnā koe

Research about sustainability in the New Zealand wine industry

I recently completed research on sustainability in the New Zealand wine industry, using texts discussing sustainability produced by New Zealand Winegrowers and three wine industry members. As I use your company's text as part of my analysis, I am pleased to share my results and key discussion points with you, for your interest.

About this research

I completed this research as a thesis in partial fulfilment of the requirements for a Master of Business Studies (Management) through Massey University. The focus of my study was to address what sustainability 'means' to the New Zealand wine industry. In doing so, I engaged critically with the research subject, meaning my intention in carrying out research was to question what is often taken for granted or assumed and, to spark debate. I hope this research may be useful for consideration

in designing sustainability initiatives and guidance, noting that the texts I analysed are a snapshot in time – and that evolution beyond these is possible and likely.

In addressing my research focus, I deployed a form of discourse analysis based on the theory of Michel Foucault. Foucault's work has been deeply influential in building an understanding that how people talk or write about a given topic – that which he terms 'discourse' - does not merely reflect reality, but shapes and constructs it. This includes, importantly, our sense of self. Analysing discourse on a given topic by drawing on Foucault's ideas, therefore, involves dissecting what is said, or 'sayable' and identifying what is considered 'unsayable', to generate insights into the reality constructed by the discourse. Because I was interested in the wine industry's approach to sustainability, I chose to examine the New Zealand Winegrower's Sustainability Overview document, as a key text, in considering how sustainability was characterised and what was involved in efforts to advance sustainability. I also examined texts belonging to wine industry members, in support of the Overview's text.

My analysis and findings, as they related to my research questions, were in three parts.

First, I considered how sustainability was presented in the texts and spoken about, in terms of what was said, and equally, what was not said; in short, looking at what the New Zealand wine industry sustainability discourse is. Second, I considered this discourse in a historical context, looking at past events that I argue influenced how the sustainability discourse came to take its form. Finally, I looked at practices related to sustainability, as explained in industry documents, and considered how these could give rise to power and knowledge relations, and have potential effects for people working in the industry.

In addition to this analysis, I included a discussion chapter on Sustainability Winegrowing New Zealand, as an audit programme, and its role in reinforcing or 'normalising' certain ways of understanding and practising 'sustainability' within the New Zealand wine industry.

A summary of these findings is **enclosed** for your interest. Should you wish to discuss these, I am readily contactable at mccormjade@gmail.com

Ngā mihi

Jade McCormick

Encl: Summary of key findings

Summary of key findings

This summary is set out in four parts and provides an overview of each aspect of my analysis. The first three parts address my research questions, with the final part providing an overview of my discussion on the role of Sustainable Winegrowing New Zealand.

Research question 1: What is being represented as a truth in the texts as to sustainability?

Here, I looked at the texts and considered what was being presented as the 'truth', about sustainability. This analysis revealed that multiple sub-discourses find their place at home within the key text, New Zealand Winegrower's Sustainability Overview, and that these sub-discourses are governed by an overarching set of neoliberal principles. The sub-discourses I identified were *Colonialism, Leadership by competition, Leadership by collaboration* (together the **Leadership discourses**), and *People as the other*. I have summarised the key ideas promoted by the texts' discourse in the table below:

Discourse	**Key ideas promoted by the discourse**
Neoliberalism	Neoliberal (i.e. free market) principles provide the overarching and most influential frame of reference for how sustainability is understood and approached in the New Zealand wine industry. This influences other sub-discourses, as outlined below.
Colonialism	When drawing on this perspective, the texts a) treat it as permissible to 'borrow' piecemeal from the Māori worldview and discourse to lend weight to claims about sustainability; and b) regard people as a separate entity to nature and the environment.
Te Ao Māori	When drawing on this perspective, the texts regard people as connected to the whenua or land; one cannot be spoken of without the other. However, this understanding is not pervasive in the industry discourse, as a whole.
Leadership by competition	When drawing on this perspective sustainability, and social sustainability in particular, can be and is said to be

	a) achieved through leadership; and b) achieved through putting people in competition with one another.
Leadership by collaboration	When drawing on this perspective the texts regard a) Women and youth as needing support to become leaders, or to have their voices heard; and b) It as desirable for women and youth to be appointed to leadership positions, or for their voices to be heard.
People as the other	When drawing on this perspective the texts regard a) People as deserving of protection and respect, but not necessarily 'enhancement'; b) The treatment of people as dictated by consumers, therefore, market forces rule following neoliberal principles; and c) It as permissible for the wine industry to respond proportionally to these demands when it comes to the treatment of people, in accordance with neoliberal principles.

As an example of how these key ideas interrelate, as mentioned above, where a version of sustainability is created that 'others' people (*People as the other* discourse) a compensatory move is made by presenting a strong human-nature relationship through the use of Te Reo Māori, bringing Te Ao Māori principles into the fold (*Te Ao Māori* discourse). However, I argue that the use of Te Reo Māori and Te Ao Māori principles is troublingly colonial and token in nature, rendering the alternatives they offer largely ineffective against the pervasive influence of the Neoliberal discourse (*Colonial* and *Neoliberal* discourse).

Analysis of wine industry members' texts also showed repetition of the abovementioned discourses. This suggests that a dominant discourse, and therefore reality, has been created within the New Zealand wine industry as to what sustainability 'is' or 'means'.

Research question 2: How is the discourse constructed and how has it come to be?

Here, I utilised Foucault's theory that discourse emerges as a response to what is considered troubling, or problematic. This required me to consider historical events that may have acted to influence how the understandings identified above emerged, a methodology called 'problematisation'. These events, at first hand, are seemingly

disconnected, but I argue have all contributed to shaping the discourses seen above, and how sustainability is currently understood by the New Zealand wine industry. A summary of the problematisation and the response is outlined in the table below, organised according to discourse.

Discourse	**Problematisation**	**Response**
Neoliberalism	Government is the problem; overreach and regulation into business affairs has stifled progress and prosperity.	Free-market competition is enabled through legislative change and reform.
Colonialism	The need to present sustainability in the New Zealand wine industry in a manner that is appealing to consumers, providing a point of difference that increases financial returns; the enduring neoliberal problem. Issues around racial inequality gaining prominence in business community.	Western perspectives and discourses are adopted, as the widespread and default position. Permissible and necessary to utilise resources of other cultures to fill in gaps where the Western perspective is lacking. Attempts to engage with indigenous culture is

		influenced by need to create profit.
Te Ao Māori	Enduring concerns with treatment and outcomes of Māori people at the hand of colonial powers. As above with *Colonialism*, the need to present sustainability in the New Zealand wine industry in a manner that is appealing to consumers, providing a point of difference that increases financial returns; the enduring neoliberal problem.	Māori culture and language are woven into sustainability principles. Māori culture and language are highlighted in sustainability promotion in a way that makes sense or sits alongside neoliberal solution; to create a point of difference in order to create or maintain competitive advantage.
Leadership by competition	As above with *Neoliberalism*.	Adoption of competition as a means of determining 'the best people'.
Leadership by collaboration	As above with *Neoliberalism*. Issues around lack of diversity and equality within leadership, particularly lack of women.	Diversity, equality, and inclusion programmes are designed to solve equality issues in a manner that sits alongside the neoliberal solution, that being to create a point of difference.

People as the other	As above, with *Neoliberalism*. Environmental concerns around pressure on resources.	To treat people and the environment in the way that the market demands.

Research question 3: What are the consequences of the discourse?

This analysis covered two aspects of my research. First, it has achieved both the critical aims of this research and worked in tandem with the Foucauldian 'spirit' of questioning that which is assumed as 'natural' and unquestioned. Second, it has provided insight into the potential consequences of the discourse in action, for people working within the industry, by establishing expectations and norms about how people should act. My findings have been summarised by discourse and are outlined in the table below.

Discourse	**Expectations and norms for industry workers (subjectivity)**
Neoliberalism	Presents itself in various forms, through the sub-discourses described below.
Colonialism	People are expected to operate in accordance with Euro-centric business models, exercising business practices that facilitate the dominance of colonial discourse and European values, knowledge and practices. People are expected to adopt these colonial norms, thus maintaining dominance over Māori perspectives.
Te Ao Māori	Māori or tangata whenua are expected to understand themselves as descendants and guardians of the land in accordance with their whakapapa (genealogy). However, non-Māori are not expected to uphold such understandings.
Leadership by competition	Some people are expected to see themselves as 'winners' and hence 'leaders' but this comes about through having to compete with others.

	Those people who partake in competitive initiatives are to understand themselves as thereby contributing to the industry's social sustainability.
Leadership by collaboration	Women and youth are expected to need support in order to achieve leadership positions, which is assumed to be required irrespective of their skills or capabilities. Women and youth are expected to act deferentially when attempting to secure leadership roles.
	People are divided from the environment, but also cast into invisible 'guardian' roles, acting to ensure the measures are taken to ensure consumer demands for environmental 'protection' and 'enhancement' are met. People are expected to act as guardians for the environment, ensuring that measures are taken to ensure consumer demands for environmental 'protection' and 'enhancement' are met. People who work in the industry are expected to be protected to a legal minimum standard, but there is no expectation beyond this.

Audit culture and institution

This aspect of my analysis offered an extension to the above research questions. My discussion centres on processes that contribute to the construction and dissemination of the discourse on sustainability. I argue that the social practices of audit and the operation of law within the New Zealand wine industry have contributed to discipline members of the wine industry. In doing so, the industry works like an 'institution', something that creates norms and expectations its members have to 'fit in' with, and where it is difficult to question what the institution takes for granted. Off the back of this argument, I propose that the wine industry 'institution' operates to create expectations of people, in their respective subject roles. An example of this is the creation of a set of expectations through the social sustainability initiative, Women in Wine. Here, subjects (*women in wine*) are created, with knowledge simultaneously produced about these subjects. Given the initiative is a collaborative means of helping women become leaders, similar knowledge is created about these *women in wine* and how they pursue or attain leadership positions. From my analysis, this knowledge or expectation is that women need assistance to step into leadership roles, but equally, there is something that means that competition is not a

preferred means, or is possibly a distasteful or problematic means of getting more women into leadership.

Conclusion

The New Zealand wine industry has taken a proactive approach to sustainability. This commitment and foresight are something I, as a former wine industry employee, prized; the initiative and leadership that our industry showed in developing a recognisable and well-known sustainability programme, especially when cast against the rest of the primary sector. I, therefore, suggest that this research and Foucauldian discourse analysis be used as an opportunity to consider the state of play around sustainability within the New Zealand wine industry. Though this research has been conducted from a 'critical' viewpoint, its hope and intention have been to prove useful for promoting reflection to help identify opportunities for change.