

WSANZ Conference 2010

19-21 November

University of Waikato

Kirikiroa/Hamilton, New Zealand

Connecting Women *Respecting Differences*

Conference Abstracts



LOCAL ORGANISERS AND VOLUNTEERS

Dr Carolyn Michelle, Chair of local organising committee

Dr Maxine Campbell, Treasurer of local organising committee

Dr Rachel Simon-Kumar

Rebecca Fraser

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WOMEN'S STUDIES ASSOCIATION OF NEW ZEALAND – FOR ITS CONTINUING FINANCIAL, ADMINISTRATIVE AND MORAL SUPPORT



NEW ZEALAND LOTTERY COMMUNITY GRANTS BOARD – THANKS FOR PROVIDING \$7000 TO FUND OUR SCHOLARSHIPS FOR ETHNIC COMMUNITY WOMEN TO PARTICIPATE AT CONFERENCE



THANKS ALSO TO HAMILTON MULTICULTURAL SERVICES TRUST FOR THEIR ASSISTANCE WITH NETWORKING, SECURING FUNDING FOR THE SCHOLARSHIPS AND CONFERENCE ORGANISATION, ESPECIALLY PAST AND PRESENT DIRECTORS, REBECCA FRASER AND JOVI ABELLANOSA



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

FACULTY OF ARTS AND SOCIAL SCIENCES – THANKS FOR PROVIDING MATERIALS FOR THE CONFERENCE PACKS

WELCOME FROM THE LOCAL ORGANISING COMMITTEE

Kia ora, talofa, namaste, malo e lelei, gidday, 안녕하세요, bula vinaka, sawadeeka, السلام عليك, jambo, hello and welcome to the 2010 Women's Studies Association of New Zealand Conference, Connecting Women: Respecting Differences. It is our great pleasure to welcome you to Kirikiriroa/Hamilton and to invite you to explore the themes of difference, diversity and intersectionality as they relate to women here in Aotearoa and globally, past and present. As we noted in our call for papers, Aotearoa/New Zealand in the 21st century is visibly, and wonderfully, 'diverse'. Ethnicity, sexuality, indigeneity, age, health, occupation, income, religion and disability all intertwine to shape the lived experiences of different women. At this conference, we wanted to engage with the broad range of issues and concerns that are relevant to different groups of women in Aotearoa today, and to participate in what we imagine will, at times, be challenging dialogues across our differences.

Increasingly, women are being talked about as fragmented and heterogeneous, and some argue that postmodernism has undermined essentialist identity categories such as 'women' as a legitimate basis for political activism. But do our different experiences, lived realities and political interests necessarily separate us? Or can we follow the example of the Indian postcolonial theorist, Gayatri Spivak, and practise a form of 'strategic essentialism' that permits us to assert collective interests when it is useful to do so, while recognising and trying to address the limitations and exclusions that inevitably flow from reiterating normative and reductive categorisations? The acclaimed American poet, Audre Lorde, once wrote that *"It is not our differences that divide us. It is our inability to recognise, accept and celebrate those differences."* How, then, might we build stronger connections among women, whilst respecting and celebrating our diversity?

At a time when the advances made for women in Aotearoa seem increasingly under threat, and are acknowledged as having benefited some women more than others, the themes of this conference – difference, diversity, and intersectionality - are timely and important. But they are not new. The term 'intersectionality' was coined in 1989 by Kimberlé Crenshaw, currently a Professor of Law at University of California. But as a theory and practice, intersectionality began at least as far back as the second wave of the women's movement in the 1960s, and is expressed in the writings of the Combahee River Collective in the United States, and of Donna Awatere and Ngahuia Te Awekotuku here in Aotearoa. For ethnic minority women, working-class women, women with disabilities, and lesbians, lived experience has long demanded an intersectional mode of analysis, and in recent years the women's movement has taken on board critiques of racism, ethnocentrism, classism, heterosexism and able-bodiedism within the movement itself. We have come, too slowly perhaps, to recognise that women are not a distinct, internally homogeneous group, and to acknowledge the realities of multiple, inseparable identities and of intersecting forms of social oppression which result in uneven patterns of social marginalisation among women. Integrating gender, ethnicity, class, sexuality, culture, disability, and multiple other factors into feminist analysis is now central to the activity of the WSA and to women's and gender studies programmes around the country. But this work is ongoing, and not without its challenges. Achieving equity within and across diverse communities demands attention to, and genuine respect for, multiple differences among women, as well as men. If there is a final destination on this quest, we haven't got there yet.

So, having outlined our philosophy and intent, we wish you all the best for an enjoyable and highly productive conference. When organising an event like this, it is easy to have lofty, and perhaps naïve, hopes for how successful it might be and the longevity of its impact. To a large degree, any success and enduring impact depends on you. We hope this conference is a small step toward re-energising women's movement for social transformation, in a way that reflects a more fundamental incorporation of the lessons learned over the past 40 years. We hope it provides an opportunity to forge alliances that build upon rather than erase differences of race, ethnicity, class, culture, religion, sexuality, and age. We hope it provides a space for the meeting and cross-fertilisation of ideas drawn from a range of academic disciplines, as well as grassroots experience. We hope it

provides fertile ground for dialogue among our diverse group of participants and for the development of fruitful connections, relationships and allegiances which acknowledge and respect all our differences. And, finally, we hope it will be remembered as a conference at which conversations, relationships, and meaningful connections between diverse women began, and endured. The rest, we leave in your hands.

Yours sincerely,

Maxine Campbell

Carolyn Michelle

Rachel Simon-Kumar

Local Conference Organising Committee

FEATURED PANEL DISCUSSIONS

DIVERSE HISTORIES AND HERSTORIES PANEL (Friday, 7.00 pm; Bryant Hall Dining Room)

Professor Giselle Byrnes



*History Programme
School of Social Sciences
The University of Waikato*

History is essentially the story of change over time—what happened in the past and why. Yet the past is always viewed through the lenses of the present and our current values and attitudes provide filters on how we look back and review the past. Our understanding of history is, therefore, constantly changing. Further, we can never recreate the totality of the past—this is a physical impossibility—but can only work with those fragments of evidence that remain or have been preserved. So while some stories are told, others remain silenced. The question of why this is the case (the emphases and repetitions as well as the silences) is the singular preoccupation of my generation of historians. For the past three decades, historians in New Zealand (as well as historians *of* New Zealand) have been deeply affected by this emphasis on fragmentary evidence, a part of what is often called the ‘social and cultural turn’. Using the lenses of gender and class, among other tools, historians have begun to prise open historical sources to reveal a range of different voices and experiences.

However, despite the positive trajectory of this dominant narrative, the most recent Human Rights Commission report, *New Zealand Census of Women’s Participation 2008*, reveals a worrying report card for women’s equality in this country. In particular, the corporate sector’s performance in the appointment of women to the boardrooms of major listed New Zealand companies remains dismal, as does the participation of women in senior leadership and management roles. This paper wrestles with issues of contemporary and historical representation in the context of twenty-first century New Zealand and asks: how do historians deal with this paradox? And how does the past speak to the present?

Associate Professor Edwina Pio



*School of Business & Law
AUT University*

Collecting spices: Asian Aotearoa

‘She smelt of curry or did she? He used kaffir leaves in his food. We love butter chicken.’ The Orient reminiscent of spices. Asians from the Orient. Asia is home to approximately 60 percent of the world’s population, with China and India being the world’s most populous countries (CIA, 2010; UNSD, 2010). Asians in Aotearoa form 9.2 percent of the population (Statistics New Zealand, 2006). In this diverse group labelled Asians are Chinese who are the largest ethnic

group among the Asians in Aotearoa forming 3.7 percent of the population, followed by the Indians at 2.6 percent, Koreans at 0.8 percent, Filipinos at 0.4 percent, and Japanese at 0.3 percent.

Collecting stories is like collecting spices, some medicinal, some pungent, some distasteful and others sweet as. Based on qualitative research consisting of interviews and conversations with more than a thousand Asians in Aotearoa five broad themes emerge (Pio, 2008, 2010):

1. Work is crucial for well being, but finding work appropriate to one's skills and qualifications is a challenge
2. Gender equality is fabulous, but this can create problems in the family
3. Transparency, honesty, generosity and accountability make life easier than in the 'home' country, and these aspects often offset work challenges
4. Colour and accent continue to play a role in everyday life
5. The realization that home can be more than one place

Aotearoa has always been a country of migrants and it is crucial that it addresses the issue of migrant sustainability if the country has to continue to thrive in the new world economics of the Asia-Pacific rim. In the current century Aotearoa is courting Asia (Asia NZ foundation 2004) and seeking to develop its own spice routes to this vast, wealthy and heterogeneous continent.

Hine Waitere



*Director Indigenous Leadership Centre
National Institute of Maori Education
Te Whare Wananga o Awanuiarangi*

Telling stories: Finding the indigenous feminist voice in the academy

Over the last two decades in the twentieth century voice increasingly became a central component of feminist writing. With the publication of Carol Gilligan's book *In a different voice* (Gilligan 1982) it was to act as a metaphoric place holder to variously evoke notions of inclusion, equity and social justice with the added ability of being able to locate speakers. Speaking across difference, listening and being heard became the foci of interest for many grappling with notions of difference and insider/outsider debates. The fascination with voice also raised issues related to the historic absence of active speaking agents in the research canon. In this paper I ask and respond to the question, if voices have been historically absent, what have been the strategies to evacuate the voices of indigenous women from the text and look at both speaking and listening as productive sites where meaning is made.

DIFFERENCE, POLITICS AND POLICY PANEL (Saturday, 9.00 am; S1.04)

Dr Rachel Simon-Kumar



*School of Social Sciences
The University of Waikato
Hamilton*

Differences that matter: Comparing the marginality of ‘gender’ and ‘ethnicity’ in policy in Aotearoa/NZ

Gender and ethnicity are often used as dominant markers of ‘difference’, that is, they are social categories that might identify who might be marginal in society. There is a tendency to see commonalities in the experience of marginality based on gender and ethnicity; throughout history, women and people of colour have been considered to be ‘second-class’ citizens in Euro- and andro-centric societies. Policies aimed at representing marginal groups, especially their needs and interests, unwittingly assume a similar politics between these two differences. The reality in the world of policy, I argue, is quite different. This talk explores the “politics of marginality” and the shifting profiles of ethnicity and gender as differences that matter. I argue that there are interesting contrasts in the way gender and ethnicity has been constructed in New Zealand policy in the last two decades that tell an important story of recent socio-political change. I deconstruct recent NZ government policy discourse and show that ethnicity has, in recent years, gained credibility as a ‘worthy’ marginality while it is increasingly becoming difficult to justify gender/women as the basis for systemic disadvantage.

Anjum Rahman



*Accountant
Blogger, mother and political activist
Hamilton*

Being visibly different has an impact on each of these factors (politics and policy), and I’m fortunate enough to be different in a variety of ways. This is a sharing of my personal experience as a candidate for central government, which will be used to highlight the difficulties in achieving political success.

Political success is dependent on a number of crucial factors:

- the **people** you can influence to support your cause and your own candidacy;
- your ability to navigate the political **process**;
- the **perceptions** of the wider public about you and your party;
- the strength of your **personality** in dealing with the challenges you will face;
- the **profile** you have built up before entering politics; and
- your ability to match the **priorities** of your party and the wider electorate.

How much of my success or failure is dependent on my individual strengths and weaknesses; and how much is determined by the processes and institutions developed from a demographic and cultural framework that is alien and

often forbidding? Politics is never pretty, but we need good people from a variety of backgrounds to step forward if we are to have the best representation possible.

Sue Bradford



*Community activist
Former Green MP
Manukau*

Back to the future - women's activism on class issues in 2010: Where to from here?

In late 2010 we live in a time of deepening poverty, unemployment and outright Government attacks on the wellbeing of low wage workers and beneficiaries. For those of us old enough to remember, it is like 1991 revisited. Women and children are disproportionately impacted, and for some of us, it is – once again – a time for strong collective action on a number of fronts. In my presentation I will consider some of the factors that currently divide women and make us less effective in the fight-back on class issues than we could be. I will also look at what might help us overcome those divisions; outline some of the strategic gaps in our ability to effectively organise and challenge the existing hegemonies in this area; and propose a few ideas on ways forward. However, I see this presentation very much as a starter for discussion with and among interested women, rather than as an attempt to provide all the answers. I look forward to the opportunity provided by this conference to share information, ideas and strategies.

DIVERSITY AND SEXUALITY PANEL (Saturday, 4.30 pm; S1.04)

Associate Professor Sharyn Graham Davies



*Pataka a Tangata/Faculty of Applied Humanities
Te Wananga Aronui O Tamaki Makau Rau/
Auckland University of Technology*

Queer identity movements in Southeast Asia

This paper examines the ways in which female-born Muslims in Southeast Asia express homosexuality and queer identities. While various social and familial expectations restrict queer expressions, such constraints can also provide motivation to develop creative forms of expression. Many of these forms of expression are enacted privately and secretly or through the guise of heteronormativity, but others are played out overtly through activist organizations and such events as queer pride festivals. The paper is divided into three main sections. The first section, “Constituting Women: The Feminine Obligation,” provides the Southeast Asian context in which female-born queer Muslims negotiate their subjectivities. The section reveals the subtle and not-so-subtle enforcement of heteronormativity throughout the region, with Islamic and “Asian values” discourses disseminating a limited view of women as naturally female, feminine, heterosexual, and fulfilling the primary roles of wives and mothers. Any other type of women, such as lesbians and tomboys (masculine females), is presented by religious bodies, governments and mass media as deviant, abnormal and shameful.

The second section, “Public Assertions: Queer Activism and Organization”, outlines ways in which female-born queer Muslims in the region engage in activism, such as international exchanges and collaborations, publishing newsletters, organizing groups, and espousing a shared sense of community. Yet as the cultural context in which female-born queer Muslims live makes it exceedingly difficult to engage in queer activism and publicly identify as lesbian, individuals often negotiate their subjectivities and relationships within heteronormative frameworks. As such, the third section, “Impossible Hideouts, Butch/Femme Dynamics, and Islamic Condolence: Finding Queer Space”, examines ways in which female-born queer Muslims seek sexual and emotional fulfillment in Southeast Asia without necessarily appearing to be in strict opposition to social norms and expectations.

Associate Professor Lynda Johnston



*Geography & Tourism Programmes
University of Waikato
Hamilton*

Is New Zealand sexy? Exploring the intersections between gender, sexuality and place

Are we sexually diverse in Aotearoa? Does having the world’s only country and western singing, yodelling, acting and dancing lesbian twin sisters mean that people and places in New Zealand are accepting of sexual difference? I address these questions by drawing on feminist and queer theories to argue that sexuality - what we do, who we are, and what we can talk about - is constantly mapped and remapped across New Zealand’s

cultural and social landscapes. In order to understand the production and expression of diverse sexual identities, desires and practices we need to consider space and place. I offer a range of examples from research that focuses on the intersection of gender, sexuality and place – in both queer and heteronormative spaces –to illustrate that places and bodies are co-constructed and negotiated rather than fixed or stable. The presentation illustrates the fluidity and partiality of sexual subjectivities (both individually and collectively), the ways in which subjectivities may be challenged and contested. I conclude my presentation by urging scholars to engage in more research at the intersections of indigeneity, gender, sex and spatiality.

Dr Huhana Hickey



*Auckland Disability Law Services
Auckland*

Diversity and sexuality: Integrating the intersectional nature of indigeneity, disability and gender identity frameworks

This paper explores the intersectional nature of identity in relation to indigeneity, disability and gender identities and how, if at all, sexuality fits within these other identities. Each identity has its own complexities, to identify within all creates a multiple marginalization that is difficult to challenge. When one of these identities creates complexities for society's perceptions of normality, those who identify as disabled often become further marginalized when they delve into their issues around their sexuality. This paper explores how one is able to navigate their way around multiple identities, even though many carry with them some aspect of socialized marginalization. There is too much silence around disability, ethnic, gender identities and how sexuality is integrated into the lives of those who experience these multiple identities despite the historical marginalization of them and their place within society. Sexuality is just one aspect of who we are but when that is taken away, it removes our sense of wholeness and our place within society as citizens of equal standing.

THE (HE)ART OF DIVERSITY PANEL

(Sunday, 8.45 am; S1.04)

Renee Liang



*Researcher, Growing Up in NZ, University of Auckland
Paediatrician
Poet and Playwright*

Cultural stories: Weaving the strands

“Stories are the creative conversion of life itself into a more powerful, clearer, more meaningful experience. They are the currency of human contact.” —Robert McKee

Using her own highly personal writing as illustrations, Renee will discuss what drives people to write their stories and how they can use them to connect with others. She'll showcase some strong female writers at the forefront of cultural commentary in NZ. She'll also highlight local examples of creative communities and demonstrate how by working together, storytellers can be a powerful voice for change.

Shuchi Kothari



Screenwriter and Producer

Shuchi Kothari writes screenplays for the film industries in New Zealand, India, and USA. She has also produced short films of international acclaim and most recently, New Zealand's first prime-time Asian show titled *A Thousand Apologies*. Shuchi's latest feature film *Firaaq* (2008) has screened at prestigious film festivals around the world, and has won 14 international awards. Shuchi was recently nominated in the "best story" category for the Star Screen Awards in India, and was the recipient of the New Zealand Film Commission's Writer's Award for 2009. Her work reflects her interest in issues related to migration, settlement, South Asian Diaspora, and Indian cinema. In her presentation, Shuchi will focus on the complexities and problems of discourses of multiculturalism through her own practice. She will also screen excerpts from *Coffee & Allah* and *A Thousand Apologies*.

Lisa Reihana



Digital Artist

Lisa Reihana takes a wander through her artworks. Lisa works with a wide range of materials including video, photography, sculpture, fashion and installation. Her work makes comment on gender politics, cultural agency and museological interventions. Lisa recently completed a major commission *Mai i te aroha, ko te aroha [From love, comes love]* for Te Papa Tongarewa, the Museum of New Zealand. To examine and extend notions of time and technological change within the installation *Mai te aroha, ko te aroha* includes *Native Portraits n.19897*, a video portraiture work made 10 years earlier. The provocative work *he tautoko* was presented in Pasifika Styles at the Cambridge Museum, UK, combines interactive sound with digital animations. A customary Ngaa Puhī carving drawn from the museum's collection wears 70's headphones to update his nineteenth century beginnings. Powerful Gods and Goddess figures feature in the iconic photographic installation *Digital Marae*. Its use of varied identities hint at narratives beyond the single image and echoes Reihana's desire for an inclusive modern *marae* that can interpret and mediate mythology for contemporary audiences. Lisa was nominated for The Walters Prize, 2008. Her work has been exhibited in the Auckland Triennial, 2004, the Asia Pacific Triennial 1996 and 2003, *Paradise Now?*, Asia Society Museum, New York, the Noumea Biennale 2002, the Sydney Biennale 2000, and *Global Feminisms*, Brooklyn Museum, 2007.

GENERAL PAPERS AND WORKSHOPS

Please note that times are approximate and subject to change; check the notice board for paper cancellations and amendments to the programme.

Aleksandra Antevska

Honours Student in Gender and Critical Psychology
University of Auckland

'You're kind of in a major dilemma there': Contradicting discourses of equality and context in Auckland youth culture

After a high profile after ball with media reported 'cage dancers' young people in Auckland city were given the opportunity to openly discuss issues around sexualization of culture. It was observed that even though it was commonly accepted that society is changing towards being highly sexualised there was little room for critical discourses and often these young adults lacked the language to communicate their discomfort, possibly showing that the cultural resources in Auckland do not allow for such criticality. There were also contradicting discourses of a new found equality in society that renders feminism irrelevant, but there were still obvious forms of sexism, often explained away with references to context. It was interesting to see how context was used to explain away sexism yet context was ignored when condemning females' behaviour under the sexual double standards and ones that 'allow' themselves to be transformed under sexualised culture. These two conflicting discourses raise questions about sexism and equality in a society that supposedly rates highly in egalitarianism. **Saturday 3.20pm in S.1.05**

Lynzi Armstrong

School of Social and Cultural Studies
Victoria University of Wellington

Challenging the victim stereotype: Violence risk management and strategies of resistance amongst female street-based sex workers

Prostitution policy in New Zealand was historically modelled on legislation passed in Britain. This legislation was underpinned by a public nuisance discourse in which sex workers were considered a risk to social order and public health. However in recent years a dramatic shift in policy has set New Zealand apart from Britain, decriminalising adult sex work with the passing of the Prostitution Reform Act (PRA) in 2003. Based on the principles of harm minimisation the PRA was initiated in the interests of the health and safety of sex workers. This paper explores the experiences of female street-based sex workers post-decriminalisation. Drawing from interviews conducted with 28 female street-based sex workers, and observation of the street sex work scene between October 2008 and July 2009, this paper explores strategies to manage and resist the risks of violence, in the context of decriminalisation. The presentation begins with an overview of the research aims and methodological approach. The key findings will then be discussed, exploring how the women reported managing the risks of violence in their work. The presentation will conclude by discussing the significance of these findings in the current legal environment. **Sunday 12 noon in S.1.02**

Megan Aubertin and Nicole Benkert

Policy Analysts
Ministry of Women's Affairs

Governance and violence against women: two projects from the Ministry of Women's Affairs

The Ministry of Women's Affairs was set up in 1984 as a separate department to advise government on the differential impact of policies on women, to initiate and support legislation to promote equality for women and to nominate suitable women for appointment to state sector boards. Currently, the Ministry's policy advice is aimed at ensuring women have real choices and are able to use their strengths to maximise social and economic success. This session will provide a brief overview of the work of the Ministry, and further detail on two projects within our own work areas. Nicole Benkert will present on a project to build our knowledge on what works to address domestic violence in ethnic communities. This project comprises two stages: the first stage involved gaining an understanding of the issue of domestic violence in ethnic communities, developing relationships among these communities and raising awareness of the issue. The second stage will identify and profile examples of good practice initiatives addressing domestic violence in ethnic communities. Megan

Aubertin will present on work to increase the number of women in governance roles in New Zealand. This project has involved the identification, analysis, collection and distribution of information women need to know to gain governance roles. **Sunday 12 noon in S.1.03**

Nyamaama Avirmed

PhD Student
Department of Political Science and Public Policy
The University of Waikato

Women's old age income security in post-socialist Mongolia

Women represent 70 percent of the world's poor and there is a risk for women in many countries to fall easily into poverty in their old age (Ginn, Street and Arber 2001; Fultz, Ruck and Steinhilber 2003; Chen 2007; Frericks, Knijn and Maier 2009). In 1999 Mongolia introduced a new pension system, one promoted by the USAID and the World Bank and informed by neoliberal ideas, which encourages *individualisation* (individual accounts, individual risk and responsibility, individual decision making), *privatisation* (private management of pension funds, the transfer of resources and power to markets) and the *tightening* of social welfare programmes (less redistribution, a tight link between earnings-related contributions and pension benefits). Such reforms are likely to be unfavourable for Mongolian women. This paper describes the economic, social and cultural-specific situation of women in Mongolia in regard to their income security in old age. It provides an opportunity for the comparison of income security for women in Mongolia in socialist and post-socialist policy arrangements, and for tentative explanations of the cultural and ideological backgrounds underlying the pension reforms. It will also show how women engaged in the informal sector, including traditional nomadic husbandry, are treated within the new environment. This study raises a broader question: what is the impact on women in countries like Mongolia of adopting policy changes promoted by the international financial organizations? **Sunday 2pm in S.1.01**

Cristy Aydon

Multicultural Women's Group
Nelson

From migrant woman to field worker

I discuss my pathway as a migrant myself from the Philippines, married to a New Zealander, mother of three, adjusting to a new culture by building my own network of friends, volunteering my talent by dancing our traditional dance during Race Unity Day, becoming a committee member and then getting the job as a Field Worker for the Nelson Multicultural Council. I am the main facilitator and organizer of activities for the MCWG (Multicultural Women's Group) and MCTG (Multicultural Toddlers Group). I was involved in setting up MWAG (Multicultural Women's Art Group), NPG (Newcomers Parents Group) with Family Start, Rainbow Shadow Puppet and Saturday migrants' Badminton, all of which are part of my job as a part time Field Worker. Aside from this, my main responsibility is the hands-on support to all types of migrants, from finding housing, furniture, and work, to doing referrals, mentoring, providing references to landlords or immigration and more serious issues such as domestic violence. My presentation will also discuss the celebrations that the MCWG (Multicultural Women's group) in Nelson has organized for the past four years of running. The Open Forum with agencies as the guests and the women in the Panel are the highlights, with the women speaking in public, sharing their stories in settling into a new country. **Sunday 10.35am in S.1.01**

Joanne Bailey

Waikato Institute for Leisure & Sport Studies

Cultural creatives: Women connecting through sustainability

If everyone on the planet used the earth's resources as westerners do, then we will need at least five planets to maintain life. This is a disturbing notion as the population grows and developing countries aspire to live like westerners. So what does the future hold with the realities of living beyond our one planet and the downstream effects of climate change, global warming, peak oil, peak water, global poverty and animal extinction? During the course of my study towards a Masters in Business Responsibility and Practice at the University of Bath, I became aware of an apparent lack of understanding and action happening in New Zealand in response to climate change and global environmental issues. Using action research as the basis of the research methodology, I created a programme called "learning for sustainability". The programme was delivered to 241 Year 9 students from within the Waikato region during 2009 and its aim was to raise

students' understanding of a 'take-make-waste' (Doppelt 2008), approach that most westerners have towards the planet's resources, and how this is not sustainable. Research findings identified that girls were generally more motivated into taking action and they genuinely seemed to understand the need for urgency around sustainability issues. These findings support Ray (1997) and Ray & Anderson's (2000) work around 'cultural creatives' and that most 'core' and 'green' creatives are female. So what does the future hold? It might seem that through difference and diversity women globally are connecting for the common good of ensuring that there is a sustainable planet for future generations. **Saturday 3pm in S.1.01**

Sylvia Baynes

Origin and identity

Termed the "missing link" in Maori Literature, the late JC Sturm remains both an enigmatic and pivotal figure. Because her literary output has been limited to a few slim volumes, she has been largely overshadowed by her more prolific and famous first husband, James K Baxter. She has yet to receive the full recognition her work deserves. This paper is based on an interview I conducted with JC Sturm in 2001 and the title is taken from one of her poems. **Saturday 1pm in S.1.03**

"...Nothing less

Than a public show of origin and identity

Belonging and commitment

Would do

.....

The tohunga led

The tangata whenua

Kaumatua

Manuhiri

From foyer to echoing hall

Pakeha present to Maori past

One kind of knowing and feeling

To another way of being. "

(JC Sturm *At the museum on Puke-Ahu*)

Margaret Bond, Mary Rose & Joy Rising

Hamilton

A shared house for older women

Three women in a kitchen; how can that be? Especially when these three have among them more than a hundred years of running their own houses, families and marriages in three different countries? Three older women, Margaret Bond, Joy Rising and Mary Rose are doing that in Melville, Hamilton. The advantages of learning to share a house are immense: cheaper housing, low living costs, companionship and security. There is a richness of life appreciated by each of them:

"What works for me is our commitment to open, honest communication using tools and agreements we have developed to make that possible" (Margaret)

"I enjoy the benefits of doing housework I like while someone else may enjoy doing the jobs I don't like" (Joy)

"I like the cooking arrangements. Once or twice a week I cook a meal that is appreciated by the others as we eat together. There's lots of variety and the joy of coming home to the smells of someone else's cooking." (Mary Rose)

Housing options for older women need to be expanded. Sharing a house co-operatively is an option. The three women will share their experience of how they make it work. **Sunday 2.20pm in S.1.01**

Kumudika Boyagoda

Population Studies Centre

University of Waikato

Women heading households: Connected yet different

Within the conventional gender and development literature female headed households (FHHs) are often used to highlight poverty and vulnerability; they are considered as the 'poorest of the poor'. Such portrayals depict women heads as a singular homogeneous entity and associate them with a lack of assets, low earnings, lack of opportunity, heavier work burdens, and labour market barriers. Policies are focused on female heads who are financially deprived and programmes are designed to uplift their economic situation. But are all women heads equal in their experiences? Based on a study on

FHHs in Sri Lanka, the present paper explores diversity and difference among women heading households. It argues that the experience of female headship is not uniform and is dependent on economic class, marital status, age, ethnicity and even residence. In depth analysis on women heads shows that financial security need not necessarily imply a lack of vulnerability; and how upholding social values is as much a struggle as battling alone for financial security of the household. Yet these issues have gone unnoticed and are sometimes beyond policy planning. The present paper, based on a sample survey and in depth-interviews of female heads in three districts of Sri Lanka, has two objectives; firstly, to examine the differing experiences of female heads based on their demographic and socio economic positioning and secondly, to discuss the dilemmas of policy formulation when differences are taken to account. **Sunday 12.40pm in S.1.02**

Heather Came

PhD Candidate
Waikato Management School
Waikato University

Activist scholarship: Doing political research

Just as there is a range of ways of doing feminism there is a multiplicity of ways of doing political research. Within this paper through the example of my doctoral thesis on "institutional racism and the dynamics of privilege within public health", I outline one example of how to do activist scholarship, shaped by learnings from feminist and kaupapa Māori theories, Pākehā Tiriti work traditions and assorted critical theory traditions. The central element of the approach outlined is the inclusion of a formalised accountability system through a research whānau reference group to Māori and to my activist colleagues through the local Pākehā Tiriti network. Other elements include the use of horizontal dialogue in formulating the research questions, the use of collaborative or counter-storytelling to juxtapose against Crown master narratives, the privileging of indigenous experience and the use of inter-texts to enable emotionally-engaged feminist research. Working with an overt political agenda presents unique challenges in terms of recruitment and ongoing engagement of the powerful into a research process interested in disrupting power differentials. Within this paper I reflect on effectiveness of the research method outlined against Fiona Cram's challenge to achieve outcomes, rather than procedural empowerment, through social change research. **Saturday 3.20pm in S.1.01**

Judith Campbell and Jocelyn Handy

School of Psychology
Massey University

Bound To care: Custodial grandmothers' experiences of double bind family relationships

This article uses the concept of the double bind to interpret emergent problems in custodial grandmothers' relationships with their other adult offspring and non-custodial grandchildren. The article suggests that custodial grandmothers are placed in a double bind situation in which the two core family values of caring for family members in need and treating all family members equally are in conflict. This creates a situation which can be both inescapable and distressing for grandmothers and their adult children. Brief vignettes from two participants in a qualitative study of custodial grandmothers are presented to illustrate this dynamic. **Saturday 11.40am in S.G.01**

Dr Jenny Coleman

Senior Lecturer/Programme Coordinator
Women's Studies
School of People, Environment and Planning
Massey University

Habitual offenders: Media representations of female habitual criminals in early twentieth century New Zealand

The Act Party's "three strikes" Bill has led to a resurgence of debate around appropriate treatment of recidivist offenders. Although the terminology has changed, these issues were the topic of debate just over a century ago with the introduction of the Habitual Criminal Offenders' Act 1906. Hailed as a means for dealing with the 'incurable - that class which is criminal by instinct and habit', the Act signalled a shift from the classical penology focus on the criminal's capacity to reform to a focus on the essential character of the criminal. Just as the ways in which rules and laws are structured, interpreted and enforced provide important insights into the mores and values of society, the ways in which those who break the law

are described and labelled can tell a great deal about the ways in which crime and deviance, and, by mutual co-definition, normative respectability, are socially constructed. Media coverage of female fraudsters subsequently declared to be habitual criminals presents as a key site in the re-inscription of racialised, classed and gendered constructs of criminality. This paper analyses the ways in which the late Victorian and Edwardian newspaper press reported cases of female criminals. It is argued that, although represented as incorrigible offenders, female criminals were sensationalised as headline-making anomalies. Media coverage of their "exploits" operated as implicit cautionary moral tales that reinforced normative constructions of feminine respectability. **Saturday 1pm in S.1.02**

Caitlin Cunningham & Stephanie McColl
Auckland University

Disposable commodities: Processes of globalization on the female body in Mexican *Maquiladoras*

This project looks at how the forces of global capitalism enact themselves upon the bodies of women in the *maquiladora* districts of Mexico. Since 1993 over four and a half thousand women have disappeared in Ciudad Juarez alone, as reported by the United Nations Committee on the Elimination of Discrimination Against Women (CEDAW). The idea of disposability forms the core of this exploration as we look into the disposable non-citizen, disposable labourer, and disposable commodified life, always with reference to women's bodies. Particularities of economic restructuring have led to a tightening political noose and upset social traditions in Mexico, which have come to be expressed in gendered forms. Women in *maquiladoras* are hypersexualised and treated as temporary workers, thus entangling them with the commodities that they are employed to produce. To demonstrate the intricacies of these relationships and draw awareness to them our research has taken the form of a website, which includes an interactive forum space for the ongoing discussion of these issues. Through this medium we will show how the rapes and murders occurring in *maquiladora* districts reveal the processes of disposability that are enacted upon women's bodies and thus expose the entangled web of human life within transnational capitalist processes. **Saturday 11am in S.1.05**

Marama Davidson
Human Rights Commission
Auckland

Human rights workshop

How does a human rights approach support diversity among women? What does a woman's reality look like behind a human rights lens? **Sunday 2.20pm in S.1.04**

Catherine Delahunty
Green MP and Women's Affairs spokesperson

Crisis of feminism and crisis of the planet

Catherine will facilitate a participatory workshop on some of the big issues of our time. Join a discussion as to whether feminism has been co-opted by corporatism. What is the connection between issues for women and the stripping of the earth's ecological systems? What can different generations of feminist women offer each other to keep the liberation of women on everyone's agenda? **Saturday 11am in S.1.04**

Judith Dennis
Post-graduate Women's Studies student
Massey University

Rape trials in New Zealand: whose needs are being met?

I will present a summary of my research on *Louise Nicholas: My Story*, which Nicholas co-authored with Wellington journalist, Phil Kitchin. She is well-known to New Zealand feminists as a woman who has survived rape and the ensuing trials, and who has done this under the spotlight of the media. My research is a textual analysis of her book, examining it against dominant legal and media discourses in New Zealand, and it uncovers her resistance to these discourses. Feminist

discourses are also examined, in particular the work of feminist collectives in preparing women to face trials. This work includes the emergence of women-friendly guidelines now being prepared to assist police in working on sexual attacks. **Saturday 10.40am in S.1.05**

Hollie Doar

MA Anthropology Student
Victoria University of Wellington

Agency, femininity, and stereotypes: Perceptions of gender roles held by Filipina marriage migrants in New Zealand

Transnational marriage migration is an emerging area of interest in anthropology. Researchers have written extensively on the international movements of Filipina women who have married non-Filipino men (Constable 2003; Faier 2009; Robinson 1996; Suzuki 2004). This work has interrogated and expanded anthropological notions of migration, marriage and romantic love, highlighting that the experiences of and motivations behind transnational migration are complex and non-linear. Extending this research into an antipodean context, this paper is based on interviews with Filipina migrants who have moved to New Zealand and entered into relationships with New Zealand men. I will explore how these women understand and experience gender roles within their relationships and within New Zealand society. In particular I will examine Filipina women's reflections on gender roles, both in the Philippines and New Zealand, as well as how they perceive and negotiate stereotypes and expectations of their femininity held by New Zealanders. **Sunday 2pm in S.1.05**

Kim Dobson

Masters student
Victoria University of Wellington

Autonomy, choice and treatment: Exploring the effects of social and cultural capital for breast cancer patients in the New Zealand health system

Breast cancer is the second most common cancer in New Zealand, affecting around one in five New Zealand women. Women have a variety of different conventional medical treatments available to them ranging from surgery to chemotherapy, radiotherapy and oral drug treatments. Researchers, such as Thomas Abel, Eline Noiesen, and Archana Singh-Manoux have commented on the involuntary nature of individual health behaviours, noting a link between health outcomes and a person's social position or habitus. This paper will explore the data collected from interviews with New Zealand breast cancer survivors exploring their perceptions, experiences and opinions around public and private health care systems in New Zealand. **Saturday 1.20pm in S.1.04**

Kitrina Douglas

University of Bristol

They don't have mirrors in hospital: Women's stories of physical activity, mental health and mental illness

The social construction of mental illness, combined with a biomedical approach to treatment, has resulted in a focus on symptom removal over and above the personal life issues of individuals with serious mental illness. This has led to a risk of "de-personalisation" as important aspects of human existence, such as social relatedness, happiness, purpose, liberty, and autonomy, are ignored or sidelined. Over the past six years we have been using action research methods to evaluate the Bristol Active Life Project (BALP) - which provides sport and physical activity opportunities to users of mental health services. This was funded by the Football Foundation and run through a partnership of Bristol City Council Sport Services and Avon and Wiltshire NHS Mental Health Trust. In the first three years of the project very few women were involved in any of the sport sessions. Through a targeted approach more women are now "joining in." This presentation draws on women's experiences of the BALP project to explore what women have found meaningful about physical activity and sport participation as part of BALP. **Sunday 2pm in S.1.02**

Kim Anh Duong

PhD Student
Women's & Gender Studies
University of Waikato

Anti-trafficking policy in Vietnam: The National Action Program against Trafficking in Women and Children

Human trafficking has become a globally prominent issue which attracts the attention of different states. Preventing human trafficking has become a strong political commitment in many countries. Actions to combat human trafficking are various and wide-ranging; however, states worldwide have not effectively countered this crime. Trafficking in women and children in Vietnam is reported to be on the rise with new types emerging in the forms of fraudulent brokered marriage, deceptive labour recruitment practices, illegal child adoption, and child sex tourism. Significantly, cases of trafficking for harvesting of body organs have also been acknowledged. In recent years, combating human trafficking has become an important political commitment of the Vietnamese state, as it has in many other countries. The Vietnamese official response to human trafficking is the Vietnamese National Action Program against Trafficking in Women and Children, 2004-2010 (the VNAP). This paper turns around the VNAP and tries to (1) examine the effectiveness of the collaborative mechanisms between the state and the non-state actors in anti-human trafficking politics; (2) identify the ideological foundations on which the VNAP has been formulated and implemented in the context of globalization in a developing country like Vietnam; (3) appraise the effects of the VNAP on trafficked victims and women. **Saturday 11.40am in S.1.05**

Suzette Dyer and Fiona Hurd

Waikato Management School
The University of Waikato

An epistemological challenge to the imagery of equality

A number of recent studies have explored young women's experience, resistance, take up and transformation of feminist discourses (Budgeon, 2001; Baumgardner and Richard, 2000; Crossley, 2009; Rich, 2005). These studies reveal young women simultaneously identify with the feminist ideal of equality, yet actively distance themselves from claiming a feminist identity (Baker, 2008; Crossley, 2009; Rich, 2005). One explanation offered for this distancing is that young women perceive feminists as man haters, bra-burners, and lesbians (Crossley, 2009), and as such feel alienated from second wave feminism and feminists (Budgeon, 2001). This perception is perhaps unsurprising given the demonising portrayal of second wave feminists and feminism in print and electronic media (Ashley and Olson, 1998; Bradley, 2003; Bronstein, 2005; Costain, Braunstein and Berggren, 1997; Lind and Salo, 2002; Rhode, 1997; Van Zoonen, 1992). We extend the current literature documenting young women's perceptions of feminism and the achievement of equality through an epistemological challenge of the position of women in society. We make this challenge within the context of an undergraduate elective management course entitled "Women in Management". We draw upon the Marxist concept of false consciousness, Gramsci's theorising of hegemony and Baudrillard's (1988) theorising of hyperreality and the fatal strategy to explore whether an epistemological challenge has an effect on young women's perception of and identification with feminism.

Saturday 1.40pm in S.1.02

Sue Elliott

Lecturer
Department of Social Practice
Unitec

Stitching us (back) together

Nearly 100 years since the first book of knitting patterns was published in New Zealand, domestic crafts, including knitting, are resurging in popularity. As women who last cast off in the late 1970s pick up their needles again, they are joined by new immigrant women and third wave feminists in their 20s and 30s to reclaim the space the generation before them eschewed. Threads of nostalgia, craftivism and making the ethic of care tangible are plied together in our communal practice and many hours of patient, skilful effort. Women connect through collective yarn bombing to raise awareness of climate change, knitting for "charity" and through knit-specific social networking sites and blogs, willingly sharing their skills and enjoying each other's company. This paper provides an overview of the first phase of an auto-ethnography of an addicted knitter who masquerades most of the time as a social practitioner and part time lecturer and finds knitting an increasing part of her social practice and that of her colleagues. Some are knitting again after a break of many years, others have newly learned skills, and a few are using the craft in their social and community work. **Saturday 1pm in S.1.05**

Ellen Ellis

Teachers for South Africa: connecting women's histories

An illustrated presentation based on the recently published book *Teachers for South Africa: New Zealand Women at the South African War Concentration Camps*. In 1902, as the South African War was nearing its end, twenty New Zealand

women teachers answered the call of Empire and travelled to South Africa. There they taught in the British concentration camps, which held over 130,000 Boer men, women and children, interned as a result of the military's scorched earth policy. The women were patriotic, strongly individualistic women of their time. Many had signed the Women's Suffrage petition and voted in the landmark 1893 election. Seduced by the unfamiliar and exotic landscapes of South Africa, most never returned to New Zealand. This presentation looks at the dual journeys of the New Zealand teachers and my own to discover their stories – from the first request by Sandra Coney in 1993 for her suffrage year publication *Standing in the Sunshine*, to the team of competent and enthusiastic women at the Whitireia Publishing programme who have taken the book from draft to publication in November 2010. **Saturday 3pm in S.1.03**

Pam Finnie

Changing jobs in a changing world

If you are thinking about changing jobs this presentation is for you. The presentation is based on the findings from my master's thesis on 'Factors that contribute to successful job change for women aged in their 50s' but much of it will be relevant for women of all ages. Changing demographics and changing retirement policies mean that a woman in her 40s might want to, or financially need to, spend another 30 years in paid work. In my training and development business I have assisted hundreds of women in the public and private sectors in New Zealand as they go through the process of changing jobs. Throughout this work I noted that while some women mentioned that they wanted to change jobs, they often remained stuck in jobs they disliked. This contradiction led me to research what those women who actually did change jobs successfully do that the others weren't doing. The findings from my research turned my thoughts about careers and changing jobs upside down and inside out. So how do you successfully change jobs in an ageist world? Come to this practical and informative session and learn some practical job change strategies. **Saturday 3pm in S.G.01**

Kata Fulop

PhD student
College of Education
University of Canterbury

"It's not just a man's world"!

Theatre and showbiz in general are often thought of as men's business, where there is no place for women. We have come a long way since female actors on stage were banned, but it is still a world dominated by men. When most of us think of Pasifika theatre in New Zealand, comedy and dance troupes, led by strong men come into our minds. Don't women do theatre? Where are the Pasifika women? Far from invisible, both emerging and established Pasifika women are finding their own voice and telling their stories. Who are these women, what do they want to say and what obstacles do they think are in their way? This presentation will discuss these issues, looking at the history, present and hopes and dreams of these theatre professionals. **Saturday 1.40pm in S.1.05**

Lynne S. Giddings

Associate Professor
Faculty of Health & Environmental Sciences
AUT

A theoretical model of social consciousness: A way to understand how we deal with 'difference'

As women, we are often faced with processes of discrimination and marginalisation. How we respond to social injustice in our lives and in the lives of others is influenced by our social conscious. In this workshop I will present an overview of a theoretical model of social consciousness. The model was developed from a study of nurses' life histories of being 'different'. We will explore the model's 3-position dialectical framework: acquired, awakened, and expanded social consciousness. Where a person's social consciousness is located at any one time influences their availability for social action. A person's location also has consequences for their own health, well-being and survival. Participants will be invited to explore the model and discuss its application to their own life and work experiences. **Saturday 10.40am in S.G.01**

Debbie Hager

Chair, Homeworks Trust
Lecturer, Health Promotion
School of Population Health
Auckland University

Domestic violence and mental illness: Fighting the discrimination

Debbie Hager has just completed a Winston Churchill research study tour of Australia and the UK to look at different ways of providing refuge and support to abused women who have mental health or drug and alcohol problems as a result of domestic violence. The workshop will include information about the mental health effects of domestic violence, how these women are discriminated against, and practical solutions. New Zealand research (Fanslow and Robinson 2004) shows that those experiencing severe abuse are four times more likely to experience depression and eight times more likely to have experienced suicidal thoughts. In the World Report on Violence and Health (1997), psychological and behavioural consequences of domestic violence listed include alcohol and drug abuse, phobias, panic disorders, self harm and post-traumatic stress disorder. This workshop will include the showing of the New Zealand documentary *He Drove Me Mad*. This documentary uses professional actors to dramatise the situation of women who become mentally unwell or use alcohol/drugs as a result of living in an abusive situation, and the barriers they face getting help. We will then consider a variety of responses to this problem from Australia and the UK and discuss what solutions can be achieved in NZ. **Sunday 2.20pm in S.1.02**

Debbie Hager & Jo Butler

Shine (formerly Preventing Violence in the Home)

Disability and violence against women

Women with disabilities are vulnerable to situations of domestic abuse, according to recent research. Women can also suffer from violence-induced mental and/or physical disabilities. Compared to non-disabled women, disabled women:

- Experience violence at higher rates and more frequently
- Tend to be subjected to violence for significantly longer period of times
- Experience violence from a greater number of perpetrators
- Have considerably fewer pathways to safety

Women in this situation are disadvantaged as women, as disabled, and as targets of violence. Such violence can come from partners, families or caregivers and is often crafted to exploit a disability – withholding medication, refusing to help with personal support when asked, threatening to use residential accommodation if not acceding to demands. Now, domestic violence and disabled people's groups are coming together to create a joint approach. Some training and advocacy has already begun around how to recognise violence if it occurs, where disabled women can go if they need to escape and whether there is sufficient legal protection from violence. This workshop will present information useful to addressing these issues and facilitate a discussion on effective ways to connect and empower women who experience both violence and disability. **Sunday 12 noon in S.G.01**

Dr Lesley Hall

Programme Director
Gender and Women's Studies
Victoria University of Wellington

Facing the conundrum: Acquiescence and resistance in a feminist interview

"Sometimes narrators have secrets they want to keep from us; sometimes they deliberately lie. They can also be simply mistaken, that is, misremembering. They could have been misinformed themselves". The conundrum in the title is the one faced by feminist researchers who try to balance treating respectfully those who help us with research whilst also embarking on a "quest for valid knowledge" (Ramazonoglu and Holland, 2002). Problematising how feminist researchers manage the conflict between asking searching follow-up questions, in order to satisfy academic demands for accuracy, and subjecting the interview material to rigorous scrutiny while also maintaining respect for interviewees, in this paper I draw on my own experience of interviewing. I reflect on issues of power relations in the research process, the pursuit of 'truth', hidden stories, interpretation and studying up. **Saturday 10.40am in S.1.01**

Rachel Lamdin Hunter
School of Health
Waikato Institute of Technology (Wintec)

Women's work: Contested connections

I am a nurse. When dissatisfied in my work, I have like others, pored over the newspaper for alternative jobs, and noticed advertisements promising 'good money' and individually negotiated work hours and days for "attractive ladies" with "no experience" – among them, prostitutes. Meanwhile, a regular Reader's Digest list of 'most trusted professionals' (Reader's Digest, 2010) consistently sees nurses top the list along with ambulance officers and fire fighters. At the bottom of the list features lawyers, politicians – and prostitutes. The contrasting and incongruent ways in which such women – nurses and sex workers - have been constructed in their work lives is of interest to us. We perceive seldom-perceived similarities between the work carried out by nurses and sex workers. Prostitutes and nurses are understood to work in questionably 'safe' situations handling other people's uncontrolled physical processes and body fluids. Both are called to perform acts characterized in the wider world as degrading, demeaning or humiliating. Each profession is typically numerically populated by women and governed by men. Nurses and sex workers are similarly subject to totalising judgments about what it is to be a woman or about woman's "essential" nature – be it "caring", "promiscuous" or "helpless". My intent in this paper is to deconstruct and compare discourses which support or challenge such dualist views of women while purporting to stigmatise one group (sex workers) and glorify another (nurses). By interrogating such incongruent (incongruous?) discourses I hope to find common threads of meaning which may be usefully taken up by both sex workers and nurses. Here as elsewhere, I hope also to challenge the ways in which women are 'valued' and made aware of such value. **Sunday 11.40am in S.1.02**

Prue Hyman
Victoria University of Wellington

Feminist perspectives on the economic, financial/ ecological/ global warming crises: What are our priorities for action?

I have written in the last 6 WSA newsletters (29/2 Nov 2008 to 31/1 July 2010) fairly lengthy articles on my own and other alternative/left/green perspectives, some of them explicitly feminist, on 'the state of the world' given the current crises, the attempts of the power elites worldwide to restore business as usual, and the critiques, alternatives, and actions being developed by progressive movements worldwide – which can only occasionally be found in the standard media but are available on the web and email networks. Some positive feedback was received on the usefulness of these articles so I continued them, despite worries about overkill. However, I have had very little comment or discussion beyond that. So I am proposing a workshop on these major issues – both the analyses and what we can/should actually DO as feminists, whether academics, activists or concerned members of the community (and hear about the actions many are already involved with in various organisations). It would be great if some of those attending have read some or all of these articles but all are welcome. I will briefly introduce the topic with my own perspectives but most of the hour will be discussion and interaction. **Sunday 2.20pm in S.G.01**

Sheilah Jacay
Post graduate student in Women's and Gender Studies
University of Waikato

Religion, motherhood and women's political personhood: The case of mayoral elections in Lima – Peru

Motherhood has become an important rallying point for feminist politics and women's activism in the past four decades. It has opened up a theoretical body of critique – maternal thinking – as well as galvanized active protests in western and non-western societies such as the Madres de la Plaza (in Chile and Argentina) and anti-Iraq War protests (in the United States of America). While at one level, motherhood discourses are built around constructions of the similarities among women – that of nurturing, preserving life and contributing to peace – in reality, these discourses are divided and divisive. A politics based on motherhood is divided by differences of class, sexuality, religion and ethnicity, as well as conventional conservative (right-wing) and progressive (left wing) leaning politics. The present paper explores the *differences* within motherhood discourses, and its potential to be used in conflicting ways in public politics. It draws on the recent example of the October 2010 Mayoral elections in Lima, Peru, where the two principal candidates were women, and used motherhood as a key element in their campaign to claim higher political support. The paper is based on a review of the political speeches, particularly the last mayoral debate between the two women, which is available in the public media. The analysis

demonstrates, particularly, how maternal thinking and religion come together to create new, and potentially, divisive, politics of motherhood. **Saturday 11.40am in S.1.03**

Dr Siv Jansson

Departments of English and Sociology
University of Auckland

The language of starvation: Anorexic girls' diaries in New Zealand

This paper will consider a range of diaries, both published and online, where anorexic girls and women describe and articulate their feelings and daily experiences of anorexia. I'll be considering a number of areas: the difference between ongoing and retrospective diaries, differences in age profile, and, in keeping with the theme of the conference, whether there are any cultural differences in the 'writing' of anorexia. Although my paper will concentrate on New Zealand examples as far as possible, I may also include comparative material from outside NZ. As literature is my specialism and background, my particular focus will be on the language and imagery used to express feelings about anorexia: I'm interested in ways of writing the illness, particularly as a former anorexic myself (although I never kept a diary), both in terms of narrating the experience as it takes place and as an act of reconstruction and remembrance. I will contextualise the discussion by paying some attention to methods of treating the disorder in New Zealand, though time constraints probably won't allow too much of this, and my primary interest is in the diaries and writings. **Saturday 11am in S.1.01**

Soo Young Lee

Korean Women's Network NZ

Aiding Korean women to adapt: The Korean Women's Network

Many Korean women have chosen to make New Zealand home in order to better the educational opportunities for their children. However, many of them have found it difficult to adjust to their new lifestyle and have felt lonely and isolated. With this in mind, I and several other women created the Korean Women's Network to bring these women together and provide support to others. The network uses both local organizations to educate and assist members and also harnesses the abilities of our members in order to share our knowledge. Activities have ranged from advice in setting up a business to yoga exercises. In this way our network helps women both culturally and socially as we work together to help our members become confident and active members of New Zealand society. **Sunday 10.55am in S.1.01**

Professor Wendy Lynne Lee

Department of Philosophy
Bloomsburg University of Pennsylvania

Capitalism and social justice: Feminized poverty, international loan debt, and Muhamed Yunus' Bank for the Poor

What feminist analyses of global poverty and international loan debt demonstrate is that those who perform the majority of the world's labor share in only a fraction of its wealth, that these workers are primarily women, children, and indigenous people, and that its beneficiaries continue to be mostly white men. Such analyses show how labor already feminized and casualized—de-skilled, part-time, low wage—is reinforced through the pressure created by escalating debt owed by developing nations to wealthier Western nations in virtue of loans made to their governments for economic development projects. Feminist philosopher Alison Jaggar asks whether, for example, given the oppressive conditions created by Western corporations in the developing world, citizens of the global "South" can be said to owe their Northern/Western creditors for these loans. Her answer is "no," but her question exposes a deeper philosophical issue: Can capitalist enterprise play any legitimate role in the quest for social justice? Can social justice operate as a principle of such an enterprise? "Yes" and "no" in both cases, I'll argue; but the attempt to craft such an enterprise is not only instructive, but highly useful to a feminist activism directed to the welfare of developing world women. **Sunday 2pm in S.G.01**

Professor Wendy Lynne Lee
Department of Philosophy
Bloomsburg University of Pennsylvania

Anthropomorphizing, animalizing, and erasure: Three patterns of domination and their relevance to developing an ecofeminist activism

Achieving social justice, promoting basic human rights, evincing concern for nonhuman animal welfare, confronting environmental crises like climate change, deforestation, and desertification, and working towards environmental sustainability are not merely enormous projects, but inseparably interconnected ones. Moreover, while the pursuit of human interests needn't be a chauvinistic or narrowly human-centered affair, it's difficult to conclude otherwise from a history so permeated by the privileges—or privations—accruing to sex, gender, sexual orientation, culture, nationality, or race. Human chauvinism, in other words, is not adequately understood merely in terms of the human-centered domination of the nonhuman world, but instead as that cipher which delineates the world into beneficiary or commodity, empowered or vulnerable, user or resource. Human and even nonhuman beings are not merely privileged or subordinated, but rather sexed, raced, and sexualized, and thereby assigned social place and value. In this paper I'll argue that the ways in which we *anthropomorphize* (attribute human characteristics to nonhuman animals and things), the ways in which we *animalize* human beings, and the ways in which erasure plays a crucial role in both can offer insight into how human chauvinism continues to produce both gross injustice for human life and devastating consequences for the nonhuman world. **Saturday 10.40am in S.1.04**

Marie-Claire Lepina

Papa Lepina Nestor Social Justice Oeuvres: Achieving gender equality in education in the Democratic Republic of Congo

Achieving equal opportunities in education, in a society where gender inequalities and stereotypes are still dominant was not an easy task in Papa Lepina Nestor Social Justice Oeuvres. Educated in 1952, Papa Lepina Nestor had walked thousands of miles to attend a local school. Being the first educated person in his area, Papa mobilised his local iwi and all the surrounding villages to build schools for the rural children. With determination, the Ngoli iwis established their first school in the 1950s and encouraged mainly boys to attend the formal education. Girls were neglected and stayed at home, cared for the family and waited for a potential wedding. Sometimes, girls attended local life skills centres specialised in cooking, sewing, writing and reading. This article will explore Papa Nestor's theoretical perspectives in achieving social justice and gender equality in education in the Democratic Republic of Congo and how to extend his views for migrants and refugees living in Diaspora. This article also calls for gender activists, NGO and different partners to think about the struggles that girls in general and rural girls in particular from different parts of the world, especially in Democratic Republic of the Congo, are still facing in terms of inequalities in education and how to sustain Lepina Nestor Social Justice Oeuvres investing in education and rural community development. **Saturday 3.20pm in S.1.03**

Marie-Claire Lepina

Congolese women's experiences of primary cares services in Hamilton

Respecting differences in accessing primary care in a multicultural country is a challenge for new migrants and refugees and the host communities. This article will explore the experiences of Congolese women with primary care services in Hamilton. How do primary care services manage to communicate effectively with the new Congolese women enrolled in their practice? Are there consistent and precise information systems available for new refugees and migrants to understand the New Zealand health care system? How do different primary care systems respond to the specific needs of the Congolese women in a multicultural and appropriate way? Congolese women, as with other refugee groups living in Hamilton, have to overcome hardship and challenge to start a new bright future in their new country and community. Those challenges may include finding a new home, building new friendships, searching for schools, food, jobs, strengthening their local communities... all have an impact on their health. Providing multicultural primary care services is becoming a major debate in different international, regional and national refugee conferences and forums (NZIS, 2000; UNCHR, 2001). Furthermore, this paper will also investigate different channels used by the Congolese and other refugee women to sustain their health. **Sunday 11.40am in S.1.01**

Professor Robyn Longhurst

Geography Programme
University of Waikato

Emotions, objects and orientations: Mothers who use Skype and Facebook

This research examines how mothers are developing and maintaining emotional and familial links via Information Communication Technologies such as Skype and Facebook. It unfolds by first examining Sara Ahmed’s idea that the ‘doing’ of emotions is bound up with the “sticky relations” between signs and bodies. Second, I explain briefly the methodological process used to undertake this research. This included semi-structured interviews and a focus group with a total of 18 mothers who live in Hamilton. Third, I address the various ways in which this group of mothers are feeling their way and changing family scripts for loving and living with ICTs such as Skype and Facebook. Fourth, I examine the embodied spatiality of these technologies. The paper concludes by suggesting that Ahmed’s thinking about bodies, touch, emotion, affect, objects and orientations is useful for understanding people’s, including mothers’, relationships in virtual and real space. **Saturday 10.40am in S.1.03**

Jan Marie

PhD Candidate
Gender, Culture & Health: PsyHealth
School of Psychology
University of Western Sydney

Dilemmas and adventures of sex work research: An autoethnography

Autoethnography is a research method that connects the researcher's personal self to the broader context and attempts to extend understanding of a particular issue. “Autoethnography” is derived from Greek terms that mean “self”, “nation” and “writing”. Here, I tell of myself and of the “nation” of sex workers, which I am both a part of and not a part of. This is not merely a story of an academic doing research on the sex industry, it is also a story that reveals intimate details of women's lives that are not revealed elsewhere. The aim is to evoke and entice the audience to get up close and personal, and to engage with the emotionality of this project and the reality of sex worker experience in Aotearoa/New Zealand. Self and other are vulnerable to a voyeuristic gaze. This reflects the sex industry, where willingness to be open intersects with the desire to get up close and personal. This vulnerability gives the autoethnography and the sex worker considerable strength and value. This presentation begins by describing my experiences of conducting research with sex workers in Aotearoa/New Zealand, and concludes with reflections from the experience and a brief discussion of the aims of this paper. **Saturday 11.20am in S.1.01**

Dr Alison McCulloch

Abortion rights advocate & active member of Abortion Law Reform Association of NZ

NZ Abortion Law: Where are we, and how did we get here?

In this presentation I look at the recent history of New Zealand’s abortion laws: How we got them, why they don’t work, and where we go from here. This presentation is based on an as-yet unpublished manuscript researched and written by me, and supported by WONAAC, the Women’s National Abortion Action Campaign.

(1.) How we got here:

In the first part of my presentation, I outline the recent history of NZ abortion battles, starting with the formation of SPUC in 1970, and culminating in the latest legal challenge by Right to Life. In many ways, the political scene in New Zealand in the 1970s was conducive to a relaxation of its abortion laws – the so-called sexual revolution ushered in by increasing use of the pill was in full swing, the feminist movement was growing rapidly, and countries N.Z. tended to emulate had eased their laws (including the U.K. in 1967 and the U.S. in 1973). So what went wrong? Factors I consider include conservative, unrepresentative parliaments that lagged behind societal change; divisions on the left including among women’s liberationists; a lack of Labour Party leadership on abortion; and the outsized power and influence of organized religion.

(2.) Why the law doesn’t work: Both anti- and pro-choice advocates agree that New Zealand’s abortion laws don’t work, though for very different reasons. From the pro-choice perspective, abortion should be treated as an everyday medical procedure, and as such, be removed from criminal statute. NZ’s laws are cumbersome, expensive, inequitable, and they leave access to abortion vulnerable to the kind of legal challenge, underway in the Right to Life v. ASC case, which is back in court 5-6 October, just over a month before the WSANZ conference opens. I will update the conference on where that case stands.

(3.) Where do we go now? I will investigate the prospects for change, including the recent proposal for decriminalisation (since withdrawn) by the Labour MP Steve Chadwick. **Saturday 2pm in S.1.04**

Marian McDonald, Gladys Elkington, Jacqueline Elkington

Te Wananga o Aotearoa

The place of women within Te Tohu Paetahi Nga Poutoko Whakarara Oranga (Bachelor in Social Work: Biculturalism in Practice): The magic and multiplicity of diversity

We will be holding a forum in which we will explore the place of women and their stories on Te Tohu Paetahi Nga Poutoko Whakarara Oranga from our unique perspectives and positions. We have been and are currently involved in a teaching capacity on this programme for some time now. Collectively and individually we have engaged with the philosophy of the degree and created our own views and ways of being about its content and process. Diversity is at the crux of this approach. We believe the degree has the capacity to provide space for us to explore what it means to be women within the diversity of a bicultural context. This way of being is natural for us and is humanising in nature. We will conclude with some ways forward for women who engage in education as teachers and learners within a culturally diverse world. **Saturday 3pm in S.1.02**

Dr Carolyn Michelle

Programme Convenor, Women's and Gender Studies

University of Waikato

Co-constructions of gender and ethnicity in prime-time NZ television advertising

This paper analyses trends in gender and ethnic representation in Aotearoa/New Zealand prime-time television advertising, held to be a site for the dissemination of 'controlling images' (Hill Collins, 2000) of racialised masculinities and femininities. In a sample of 2120 advertisements, Pakeha men dominated commercials for telecommunications and financial/corporate/legal products, and were over-represented as professionals, blue collar workers and athletes, while Pakeha women dominated in advertisements for household products and personal products and were most often depicted as homemakers, celebrities and glamour models. Surprisingly, women of colour were over-represented in advertisements for personal grooming items and most often featured as glamour models. Māori and Pasifika men were over-represented as athletes and celebrities and featured more often in commercials for DIY products/building supplies and in public service announcements. Largely absent from key visual roles were Māori and Pasifika women and Asians of both genders, reflecting and potentially bolstering the multiple axes of subordination encountered by these groups. By acknowledging the interactions between multiple sites of difference that lead particular groups to be excluded from cultural representation, this study seeks to illustrate the value of an intersectional approach for feminist analyses of mainstream media. **Saturday 1.20pm in S.1.02**

Ernesta Moshia

PhD candidate

Women's and Gender Studies

University of Waikato

Discourse analysis of violence against women in Kiswahili novels and young Tanzanians' interpretations

Research has shown that indirect exposure to various forms of gender-based violence has an effect on an individual's behaviour. However, little attention has been paid to the possible influence of violence against women in literary works such as novels. Drawing on feminist poststructuralist theory, this paper discusses dominant discourses in the field of violence against women as articulated in Kiswahili novels. Essentially, the paper investigates how authors employ these discourses to construct perpetrators and victims of violence against women in selected novels. The paper also reveals that, while some young Tanzanian readers reiterate and accept dominant discourses as constructed in the novels as 'just the way things are', others clearly critique those constructions and view them as problematic by drawing on other discourses such as human rights and the wider social good, which do not often feature in novels. Finally, the paper demonstrates how the discursive construction of violence against women in Kiswahili novels sustains the cultural norms and attitudes which put women at risk of violence and consequently holds back the efforts for ending violence against women in Tanzanian society. **Saturday 11.20am in S.1.05**

Isobel Munro
PhD candidate
Victoria University

Intergenerational responsibilities: Are they changing?

The elderly and their families face increasingly complex issues as our society changes. Demographic projections tell us that we are an ageing population, by 2020 half our population will be aged over 40, by the late 2030s those 65 years and over may make up a quarter of New Zealand's population and of this group those 85 and over will be increasing rapidly. Our nation will be more ethnically diverse and women will still outnumber men in the older age group. Intersections of gender, ethnicity, age, education, health, employment and income will have ensured varied cohort experiences. Past generations recognised a social contract of intergenerational transfers whereby the aged were physically cared for by families. The traditional carers were daughters. Today women are a substantial part of the workforce contributing directly to GDP rather than indirectly through family care, and for economic and personal reasons postponing parenthood and having fewer children. Technology which has changed much of the drudgery of housework has even extended to elder care, but housing remains problematic. This paper will deal with everyday intergenerational decision-making, negotiating the ethical and agentic responsibilities for/to the old by individual, family and state. **Sunday 11.40am in S.1.04**

Huong Nguyen
PhD student in Human Resource Management
Victoria Management School
Victoria University of Wellington

So I am an ethnic coloured immigrant woman academic...

'Everybody says women are like water. I think it's because water is the source of life, and it adapts itself to its environment. Like women, water also gives of itself wherever it goes to nurture life...' {Zhou Ting, in Xinran, 2002}.

As part of a larger PhD project, this paper draws on life history interviews with 12 Asian immigrant academic women in New Zealand about their career experiences. The dynamics of their gender, ethnicity and immigrant status unfold as they cross national, geographical and cultural boundaries. They enjoy the privilege of being highly educated and skilled, but at the same time encounter intricacies arising from their multiple statuses. As such, they face certain barriers in pursuing a career and/or nurturing a family away from home. In planning out their lives, they make choices to sacrifice aspects of their careers for the sake of their families. On the other hand, with their strength and adaptability, they give career success a new meaning. These women's stories at their different life stages provide an enriched insight into various career patterns of immigrant women. **Sunday 2.20pm in S.1.05**

Wambui Njagi
PhD Candidate
Political Science and Women's and Gender Studies
University of Waikato

What to save? Pot or water? An analysis of abortion discourses in Kenya

Abortion, except in rare circumstances, is illegal in Kenya. However, it remains one of the major causes of maternal mortality and morbidity. This paper will investigate the discursive strategies used by pro and anti-abortion actors in establishing the legitimacy of their stance. The major actors in the abortion debate in Kenya include religious groups, medical professionals, women's organisations, non-governmental organisations, and the state. Those who support legalisation of abortion see clandestine abortions as leading to maternal deaths while those actors who are against focus on foetal deaths. In other words, the problems of unsafe abortions for pro-abortion actors centre on 'abortions that go wrong', while for anti-abortion actors, the problem is constructed around 'successful abortions'. Through an analysis of the major discourses in the debate, I will demonstrate how the actions, statements and voices of those in different camps reflect particular ideologies and worldviews that have implications both for state policies and for women's lived experiences. **Saturday 1.40pm in S.1.04**

Katie Palmer, Deborah Payne, Lynne Giddings
Centre for Midwifery and Women's Health Research
Gambling and Addictions Research Centre

National Institute for Public and Mental Health Research
AUT

Young lesbians’ talk about health and wellbeing: A proposed post-structural analysis project

Research both within New Zealand and internationally suggests that young lesbian women engage with unique issues that can be supportive of and challenging to health and wellbeing. These women are over-represented in negative health statistics and engage in behaviours that are injurious to health. For example, the New Zealand Suicide Prevention Strategy 2006-2016 has identified that there is an increased risk of suicide for gay, lesbian and bisexual (GLB) young people and a lack of data to understand the extent of this risk and the factors that contribute to it. Research shows that indicators of wellbeing are related to more obvious social processes of exclusion and marginalisation (or to “closeting” or “internalised homophobia” in response to this). Other research has described how for lesbians, everyday spaces and interactions are often experienced (consciously or otherwise) as ‘heteronormative’ or infused with heterosexual assumptions, practises, expressions, and implied values. This presentation will outline my doctoral project in development that is being conducted from a post-structural standpoint involving in-depth interviewing with young lesbian women aged between 18 and 24 over time. I am seeking feedback on my project. I believe the findings will provide in-depth understanding of ‘young lesbian space’ in New Zealand including: health and wellbeing issues and identity in context in a way that holds (in analysis) potential harm or negative health practises alongside strategies that women use to ‘keep health’ in their lives. **Saturday 3pm in S.1.05**

Christy Parker

Policy Analyst
Women’s Health Action

Sex, lies and public policy: Cervical cancer prevention and the introduction of the HPV vaccine in Aotearoa New Zealand

This paper presents a critical feminist perspective on New Zealand’s HPV immunization programme. The programme, delivering the Gardasil vaccine to young women, has been progressively rolled out since September 2007 and heralded as a major development in cervical cancer prevention and women’s health more generally. However the programme has also been the subject of fierce debate, both because of its context and the strategies used in its implementation. Women’s health consumer groups have been highly critical of aspects of the programme. Concerns have included the gendering of sexual health responsibility by targeting the vaccine only at young women; the marketing of the vaccine which has undermined young women’s ability to make informed choices about the vaccine; and the failure to integrate the programme with the National Cervical Screening Programme which may ultimately undermine the life saving success of cervical screening in New Zealand. This paper addresses the themes of women’s health, and women and policy. I will demonstrate the importance of careful and consultative programme planning and decision making to ensure population health policies deliver the best health outcomes to women. The lessons to be learned from New Zealand’s approach to introducing the HPV vaccine will be used to argue the continued importance of critical feminist perspectives in the development of health and social policy more generally. **Saturday 1pm in S.1.04**

Caitliń Jeffrey Pausé, PhD

Programme Coordinator & Lecturer
Human Development
School of Arts, Development & Health Education
College of Education, Massey University

Kimberly Powell, PhD

Lecturer, Early Years Education
School of Arts, Development & Health Education
College of Education, Massey University

Hine Waitere

Director Indigenous Leadership Centre
National Institute of Maori Education
Te Whare Wananga o Awanuiarangi

Jeannie Wright, PhD

Associate Professor, Counselling & Guidance
School of Arts, Development & Health Education
College of Education, Massey University

Marg Gilling, PhD

Senior Lecturer, Adult Education
School of Educational Studies
College of Education, Massey University

We say what we are and we do what we say: Feminisms in educational practice in Aotearoa New Zealand

Abstract: From four countries (Canada, England, New Zealand and the United States of America) and five disciplines (Counselling & Guidance, Adult Education, Early Childhood Education, Indigenous Education, and Human Development) five feminists in academia come together to share how feminism affects their practice. Ranging in reflections on teaching, research, service, and scholarship, this paper describes a cooperative enquiry into feminism in action in Aotearoa New Zealand. **Saturday 1pm in S.1.01**

Priscilla Penniket

Rainbow Youth Inc.

Queering the female subject

As the Education Coordinator at Rainbow Youth I talk about sexual orientation and gender identity with a wide range of women, from high school age, to professional women, and from many different races, classes, religions and abilities. One of the 'differences', or areas of diversity that I often see left out of community discussions, is the experience of our gender identity and gender expression. This is an area where a large amount of discrimination is experienced. It is also one where both the process of self identification and the experience of discrimination around gender identity and expression can become blurred or confused with sexual orientation and sex. In this workshop I will look at the diversity in both gender expression, as well as sexuality/sexual orientation, how this diversity shapes women, and our experience of womanhood in Aotearoa today. This workshop will also look at positive ways of addressing discrimination that exist within our communities, is perpetuated against us, but that which also exist within our own minds. This will be an interactive forum which facilitates participation and reflection. **Saturday 11am in S.1.02**

Ela Przybyło

Postgraduate student
Women's Studies/ English and Film Studies
University of Alberta

Visiting postgraduate student
Gender and Critical Psychology Group
University of Auckland

From actions to desires: Asexuality and the politics of 'not doing it'

In this talk I will address sexual diversity through exploring the contemporary sexual identity category of *asexuality*. In particular, I will speak to asexuality as a "radical refusal" (Fahs 2010), one which is inherently political because it circumvents the heteronorms that suggest we must all be sexual, and that we must all practice this sexuality in hetero-coital terms. I will thus suggest that we consider asexuality as a direct and radical challenge to "the kind of sex on offer" by our culture (Gavey 2005, p. 112). With the exception of Breanne Fahs' work, whenever asexuality has been explored, it has been by way of an unproblematized recourse to the biological body, seeking to legitimize asexuality through rooting it in 'bodily' operations such as those of hormones or of psychological development. It has also been situated in opposition to celibacy, on the grounds that celibacy, unlike asexuality, is a 'choice.' My talk has as its main goal the politicizing of 'not doing it.' I will suggest that the ontological divide between 'celibacy' and 'asexuality' functions to cloud the radical potential of asexuality. If we consider celibacy as a 'choosing' of actions, I will postulate an asexuality that is defined by a 'choosing' of desire, or the 'choosing' of non-desire. Finally, I will acknowledge the limits of 'choice' and the ways in which it tends to be decontextualized and taken for granted as a cultural trope. **Saturday 10.40am in S.1.02**

Isa Ritchie

Graduate student in Sociology
University of Waikato

Back to the kitchen: Middle class women's role in a new social movement

Despite the second wave of feminism's emphasis on freeing women from the confines of domesticity, a new generation of middle class women are now reclaiming the kitchen in an effort to take control of their lives and their health as well as the health of their families. Modern industrially processed food has reached the point where it has become a political issue in terms of its indigestibility, negative health affects and unethical production - unjustly harming communities, the land and animals. Not only are these middle class women empowering and educating themselves and changing their own lifestyles and diets, armed with PCs and the internet, they are sharing what they know through weblogs, producing information and networking to form online communities. This presentation will look at the transformation of the kitchen as a place of confinement to a place of empowerment, explore the role of middle class women in this new social movement and draw

parallels to other historical social movements that middle class women have been influential in, such as the anti-apartheid movement and the US civil rights movement. **Sunday 2.40pm in S.1.05**

Professor Jane Ritchie
School of Psychology
University of Waikato

Irreconcilable differences? Children's rights versus cultural autonomy

In 1979 I made my first presentation to a Women's Studies Conference. It was followed by 15 more. As I am about to retire and am, therefore, unlikely to present again at such a conference, it seems a good time to look back at what was the theme of many of those earlier conference papers: parental violence, in the form of physical punishment, towards their children. For many years, up until 2007, my focus was on removing the law (Section 59 of the Crimes Act) which permitted parents to use 'reasonable force' as a form of chastisement. In my view, this law did nothing to protect children, the most vulnerable members of our society, from harm, both physical and psychological, at the hands of those whose primary role should have been to nurture and protect them. I shall briefly recap the, at times, heated debate that enveloped the eventual law change and then go on to reflect on the bitter discussion that followed. Though women have, in general, been found to be less supportive of parental use of physical punishment, many did not support the law change. This leads to a challenge to those who would wish to adhere to the theme of the conference - respecting differences - but are unable to do this when other women, for whatever reasons, such as religious or cultural background, adhere to beliefs and practices that they believe not only to be wrong but to lead to harm to children. How can these differences be reconciled? **Sunday 2pm in S.1.04**

Sharlene Roberts
Te Whare Kokonga

Barriers of participation for Maori and Pacific Island women in community programmes

This presentation will examine barriers that Maori and Pacific Island woman face with regard to participating in programmes held at the Hamilton South Community Centre. This discussion will use the example of the Y Weight programme at Te Whare Kokonga and will be based on the experiences of 15 individuals. Central themes will focus on cultural barriers, emotional barriers and lifestyle barriers. I will also talk about some solutions to reducing or minimising the barriers to not only improve participation levels but also to improve levels of programme retention and comfort levels of those participants on the programmes. These solutions will address the barriers that are identified early in this discussion. Finally this discussion is based on an exploratory investigation and the data collection is still in progress. As such, this discussion will leave room for feedback and questions from the floor and input into solutions will be gladly received. **Sunday 2.20pm S.1.03**

Pat Rosier
Author of Poppy's Progress and Poppy's Return (Spinifex, Melbourne) and *Take it easy* (PJPress)
Former editor of Broadsheet Magazine (1985 to 1992)

Lesbian Writing: What is it? Can we get it published in 2010?

A workshop for writers and readers of lesbian writing. In this workshop we will look at questions like:
What does the phrase "lesbian writing" mean in 2010?
If we believe in lesbian writing how do we get it published?
What is the current range of publishing possibilities?
If we want to read lesbian writing how do we find it?
The workshop will begin with a ten-minute presentation of some ideas around these questions, based on the presenter's personal experience, and then be a general discussion. Some information about sources of information on publishing will be made available. **Sunday 12 noon in S.1.05**

Marion Saida

Graduate student in Women’s and Gender Studies
University of Waikato

What do you hear when I say belly dancing?

Belly dancing has emerged from an ancient history and is still practiced in many countries throughout the world. As someone who has danced and tutors others in belly dancing I have a passionate connection to this dance form. On many occasions women have said to me that they would love to belly dance but could not explain why, and I wondered why they were so positively motivated to belly dance. By researching the social sphere of film and television media, I discovered that belly dancing has been discursively constructed for the male gaze with underpinning Orientalised and sexualised assumptions and that dancers have been attributed with different levels of agency at different times. In contrast, on interviewing women who dance an interesting picture emerged that included their experiences of a sense of freedom, joy and happiness, and other physical, mental, emotional and spiritual experiences that they found difficult to explain using the available discourses. After preparing case studies of the interview responses a clear and fascinating picture was revealed about how some women’s richest and most nourishing experiences are palpable, but available discourses proved inadequate in explaining the complexity of these experiences. **Saturday 2pm in S.1.05**

Fatuma Salat

Youth Worker

Stepping up to the challenge

I will be presenting about the work I am doing with the Hamilton Multicultural Services Trust, in supporting young ethnic refugee women to overcome the difficulties they face in terms of education due to their refugee background. I will talk about the programme, how my own experience as a refugee/ethnic person has impacted on the development of my practice and the things that I have found are really important for service providers to understand in the development of programmes for refugee youth. These elements include an understanding of the other pressures on refugee youth, particularly girls, and the support they need to overcome them. **Sunday 12 noon in S.1.01**

Manel Samarakoon

Centre Coordinator

Shama (Hamilton Ethnic Women's Centre Trust)

Shama – Hamilton Ethnic Women’s Centre Trust - is a vibrant, sustainable centre which provides support, advocacy and programmes and aims to be a source of strength and empowerment for ethnic women of all ages. In this paper I will discuss how Shama supports ethnic women to build stronger connections with the New Zealand community while respecting their differences and how it encourages ethnic women to celebrate our diversity. In particular I will address the history and development of Shama, my journey to Shama, the diversity of our staff and participants and the programmes that Shama has in place for these women. The strategies we use to connect ethnic women into diverse New Zealand community include strategies of welcome, respecting difference, creating opportunities for interaction, and providing information and workshops about special topics. **Sunday 10.15am in S.1.01**

Miriam Saphira

Charlotte Museum Trust

Why have a lesbian museum?

The Charlotte museum began out of frustration. LAGANZ, the official lesbian and gay archives, is now housed in the Alexander Turnbull Library after being fire bombed in the eighties. At the OUTLINES Conference we discovered it was unable to house objects. Gay men’s artistic endeavours are in the mainstream but lesbian artists tend to be silent about their sexual orientation if they want to make the grade in the big galleries. So what would become of the other that we treasured and that told our lives? Lesbian culture is more than art. There is theatre, literature, music, poetry, and just being out in a misogynist society. We looked up museums in New Zealand/Aotearoa and lesbian. There were four direct items: one a photo of two English women in Siberia who had visited New Zealand, and three cartoons about Helen Clark. The Charlotte Museum Trust was born. A museum has certain functions. A museum needs a building. A museum needs a

catalogue. A museum has collection, conservation, hospitality and security requirements. A museum needs policies and if we need a lesbian museum we need a lesbian policy. Each has a narrative to share with you. **Sunday 11.40am in S.1.05**

Cara Sefuiva

Literacy Aotearoa NZ, Tokoroa Adult Literacy
Computers In Homes Project
P.A.C.I.F.I.C.A Womens League Inc - Tokoroa Branch

Digitally connecting women

This paper discusses the Computers in Homes project as it is being run in Tokoroa. Computers in Homes offers families with school aged children a chance to get to grips with computing and take home their own computer at the end of it. Sounds simple? Not really, if you're a mum who hasn't entered a classroom for 20 years and who has never touched a computer, or a second language mum, or facing literacy challenges! I will talk about what some of the barriers are for the women I work with and the difference that I have seen for tamariki when their whanau are digitally connected. **Sunday 2pm in S.1.03**

Dr Rhonda Shaw

Sociology/Social Policy Programme
School of Social & Cultural Studies
Te Kura Mahinga Tangata
Victoria University of Wellington

Looking and being looked at

This presentation will examine the relevance of debates in existential phenomenology and micro-sociology about social conventions of looking and being looked at in the contemporary period. The presentation will comprise two core components. First, it will involve a brief discussion of philosophical accounts of the importance of vision as a way of coming to know oneself and others, in conjunction with literature in the social sciences about accepted rituals of looking in everyday life. The second part of the presentation will put the theoretical literature to the empirical test by examining what women say about their experiences of looking at others and being looked at in different situations. Empirical data for this part of the presentation is drawn from three focus group discussions undertaken during 2009 and 2010 with women, primarily identifying as NZ European/Pakeha, of different age groups. The overall aim of the presentation is to consider what, if anything, empirical data can contribute to philosophical accounts of "the look" and to determine whether we are seeing shifts in conventions of looking over time. **Saturday 2pm in S.1.02**

Rachel Simon-Kumar, Rebecca Fraser and Priya Kurian

University of Waikato

Citizenship and difference in Aotearoa/New Zealand (90 minute panel)

The Citizenship and Difference in Aotearoa/New Zealand panel examines the politics of conceptualising and practising group-based citizenship in contemporary New Zealand. Citizenship is a concept that is commonly used to explain the relationship of the individual to the state. Yet, as feminist and other critiques have argued, the underlying assumptions about who constitutes a citizen have privileged both masculinity and whiteness. In Aotearoa/New Zealand, it has become common practice for the state to allocate resources based on differences between 'groups'. This has implications for groups based on both gender and ethnicity, but particularly for those groups in the latter category whose relationship to the state is further complicated by migration and by non-traditional identity markers.

This panel, centred on the opportunities and challenges of citizenship for ethnic/migrant/refugee communities in Aotearoa/New Zealand, proposes to explore the particular theme of 'post' or 'beyond' difference in citizenship. A "post-difference" notion of citizenship recognizes that citizenship based purely on group or community identity, whilst theoretically and strategically useful, can in practice mask the contradictions and differences within and amongst members of a community. The panel seeks to discuss not only the tensions posed by issues of identity and difference for the practice of citizenship, but also a variety of strategies that can help to operationalise the *democratic practice* of citizenship.

The emergent, and contemporary, ideas on citizenship will be explored through a series of activities during the course of the panel, namely, an introductory overview, paper presentations, an interactive workshop activity, and a Q & A forum. Details of these activities are as follows:

- The panel will open with a set of introductory statements on citizenship and its relevance from a perspective of difference, setting the scene for the contemporary context of ethnicity and citizenship in New Zealand.
- This introduction will be followed by three independent paper presentations – Rebecca Fraser will examine the role of NGOs in constructing citizen-identities for migrant and refugee communities; Rachel Simon-Kumar will analyse the debate around the Amendment to the Holidays Act and Whanau Ora as part of a growing discourse of equality beyond difference; and Priya Kurian will explore deliberative public engagement as a pragmatic response to addressing the multiple perspectives and positions on policy issues that exist within and amongst the diverse publics of the country.
- An interactive exercise will allow participants to explore the possibilities and dilemmas of group- and individually-based citizenship practice. **Saturday 3pm in S.1.04**

Sasiphattra Siriwato

PhD candidate in Women’s Studies
Massey University

Women policing: A contemporary study of women’s experiences in the Royal Thai Police

Following international trends, in Thailand there are significantly fewer women than men who work at the senior level in public service and law enforcement occupations, especially in the police and armed forces. Utilizing the Royal Thai Police (RTP) as a case study, this research aims to identify the opportunities and barriers for promotion that impact women in the RTP and to analyze why few women work at the senior level for both police and administration or office-based work. Statistical data from the past 20 years is used to determine the trend of women’s employment in the RTP. This is supported by semi-structured interviews to promote information on women’s experiences within the RTP. This paper outlines my doctoral research design and methodology, and describes three major promotional barriers towards policewomen, namely, limited numbers of senior positions for women, lack of support from supervisors, and issues relating to the promotion examinations. **Sunday 12.20pm in S.1.02**

Dr Drene Somasundram

Avondale College
Wahroonga, Australia

Theological education viewed through the lifeworlds of clergy women

Clergywomen in the Seventh-day Adventist Church have spoken for the first time of their theological training at a private Christian tertiary institution in Australia. A phenomenological design was utilised where Clergywomen’s collective lived experience of theological education was captured and analysed. The major themes of ambivalence in identity formation and the struggle to question dominant hegemony and existence in hostile environments depict the lifeworld of Clergywomen. The findings from this investigation, together with the Clergywomen’s recommendations for improvements to theological training, have guided the development of a contemporary model for theological education for the Seventh-day Adventist Church. This model is called the *TRI-Space Model Design in Theological Education*; it embodies both gender inclusive pedagogy and thirdspace thinking – a relatively new philosophy that is beginning to emerge within theology. This model offers new directional formation that opens up new and exciting possibilities in Seventh-day Adventist institutions and the wider field of theological education. This study is pivotal for educators and administrators who seek to respect gender differences through the development of a holistic approach to ministerial formation. **Saturday 4pm in S.1.03**

Taeko Takayanagi

Ph.D in Education candidate
University of Sydney

More than a school teacher: A life history case study of a female Maasai teacher in Kenya

This article analyses a life history case study of a Maasai female teacher as a community development activist in the Narok District in Kenya to explore her experience of becoming a human agent, and her perceptions of community development in the traditional community. Women and girls are regarded as a male’s property in the community. Historically, the women’s cause for equality has been a bitter struggle in Narok. This article illustrates that there is capacity within a small community

for women to challenge their lack of participation by developing their sense of agency and contributing to development from within. The Maasai female teacher contributes to improving girls' education as a resource person of an international non-governmental organisation, and leads a women's group in the community. Her facilitative role in the group empowers illiterate women to take a responsible position as a secretary or a vice-president. The women in the group, regardless of their education level, plan activities to promote girls' education and eradication of FGM. They cooperate with each other to acquire literacy and management skills. This paper concludes that local people are raising their awareness on the inequitable status of women in their community and they can act to bring about social change. **Saturday 3.40pm in S.1.03**

Anaria Tangaroa

Te Mana a nga wahine, whare tangata (Maori women in the role of mothering)

This paper is about Maori women's role as mothers; koka according to Ngati Porou, and hakui and taua for Te Waipounamu. The focus is Maori women born between 1915 and the 1920s and the skills and knowledge of mothering and motherhood acquired from their mothers, grandmothers and significant others in their communities. This is then compared with their own experience of mothering the next generation in the urban environment and the impact and implications of their urban transition. The kuia who participated in this study told of the aspects of the role they considered pivotal in the raising of their own children. These included religious moral values of loving, sharing and caring for one another, of living with and some cases, the papakainga. Data for this study was collected by means of in-depth interviews with 24 Maori women aged seventy years and over. All the oral histories collected are now housed in the Oral History Archives in the National Library in Wellington as agreed to by the interviewees. Thus this collection makes a unique contribution to Maori women's history in that the recordings of these Maori women's voices are now stored for the future. The importance has now become evident, as over the course of the writing of the thesis on which this paper is based, many of the kuia have passed on. The importance to the kuia of their largely rurally-based extended whanau was one of the central finding of this study. Additionally, the influence of their mothers and grandmothers on the role of motherhood, especially within the contexts of self sufficiency on the land, the stability of the home and family environment, and the teaching of traditional values, was found to be of great importance. Out of the findings came a major theme relating to motherhood and that traditional values may have languished as a result of women's shift from rural to urban living and the radically different life style that this shift entailed. **Saturday 11.20am in S.1.03**

Ko Hananui te mauka
Ko Rakeahau te awa
Ko Rakiura te whenua
Ko Kati Mamoe me Kai Tahu te iwi
Ko Anaria Tangohau ahau

Associate Professor Ann Weatherall and Liz Rawlings

Co-ordinating Editor *Women's Studies Journal*

Publishing in Gender and Women's Studies

This workshop is aimed at feminist post-graduate students and early career researchers who would like to find out about getting their work published. It will also be useful for activists and practitioners who would like to present their knowledge to an academic audience. The aims of the session are to de-mystify how academic publishing operates and to highlight the importance of publishing feminist scholarship. A goal is to empower feminist scholars to harness opportunities to promote and disseminate research by and about women. Practical advice will be offered on making decisions about where to publish, how to prepare a manuscript and the process of peer-review. Participants will be encouraged to consider publishing in the *Women's Studies Journal* as a way of promoting and further developing feminist work in Aotearoa/New Zealand. **Saturday 1pm in S.G.01**

Lisa Williams
PhD Candidate
AUT University

Are two heads still better than one? An analysis of a collaborative design project

The feminist art movement of the 1970s brought collaboration to the forefront as artists used it as a means to explore and express the tenets of feminism (Stein, 1994). Yet more than thirty years later, is collaboration still viable? This paper discusses a present-day collaboration that resulted in *Miss Naomi's Interview*, a fictional, twenty-minute audio drama developed in the context of a creative-practice Ph.D. research project. Incorporating Littleton & Miell's (2004) notion of the "complementarity of sensitivities", it investigates how collaboration may encourage insights that trigger a deeper level of analysis as well as open a shared space that shapes a project in unforeseen ways. Examples of the creative interplay of difference between the co-authors, an African-American actress and a white American author, form part of the discussion.

Saturday 1.20pm in S.1.05

Maureen Woodhams

Recognising mothering as real work: the role of Playcentre in challenging public discourse

Current economic discourse suggests parenting is a 'hobby' activity which can be fitted around the edges of 'normal' economic activity (paid work). More specifically, that a substitute 'mother' can be group-shared for a fee payment, and that this arrangement will adequately provide for children's individual and social development, and the development of satisfactory family life. In the last ten years policy makers appear to have been captured by a 'teacher myth', which assumes that for learning to occur, a professional teacher must be present and actively engaged in directing the learner. This discourse positions parents as incapable, and assumes that learning which is valuable is located outside whānau/family networks. Taken together, these two discourses suggest mothering is 'not-work.' Playcentre is a 69 year old New Zealand community institution which challenges both these discourses. Experience and empirical studies demonstrate that early education provided by parents both in groups and in the home create excellent cognitive and social outcomes in children. Further, recent neurological work suggests that reinforcing the parent-infant bond is essential to the development of healthy societies. Playcentre continues to provide an alternative discourse where mothers are powerful and capable, and early education is firmly controlled by cooperative local communities. **Saturday 11am in S.1.03**

Hiroko Yasuda

Graduate student
Women's and Gender Studies
University of Waikato

Are disabilities an extra vulnerability for women with disabilities? Relating diverse forms of vulnerability of young women with disabilities and sexual abuse

Sexual abuse against women is one of the significant forms of male oppression against women. According to sexual abuse statistics, one woman in six has experiences of sexual abuse in their life time. It is a high rate compared to men, which is one in thirty three (RAINN, 2009). In the range of sexual abuse, there is no significant difference between women with and without disabilities. However, compared to women without disabilities, women with disabilities tend to be in abusive relationships longer than women without disabilities; according to Elman, 70% of women with disabilities have experiences of sexual abuse in their lifetimes, and this number is quite high (Elman, 2005). In the presentation, I discuss how the vulnerability of women with disabilities, especially young women with disabilities, is identified in a social context by comparing dominant sexuality and femininity. Vulnerability is not only about women's physical difficulties but also social, economic, and political vulnerability in today's social context. **Sunday 11.40am in S.1.05**

Caucus Participation

1. During the conference there is time put aside for several different caucuses. Caucuses are an opportunity for people to discuss particular issues of interest to them because they work in a common field, or because they share an identity aspect. We encourage you to attend a caucus if you believe it is directly relevant to you. We do not encourage attendance at caucuses from people who are interested in another's identity or interest.
2. As you attend some of the early papers and workshops, you may have ideas about specific things you would like to have raised in a caucus discussion. We encourage you to note these possible agenda items on the large sheet of paper that is available in the foyer for this purpose. This 'brainstorm' sheet will be used by caucus facilitators to generate discussion.
3. We would like to remind you that it is important to treat all caucus attendees with respect. It is appropriate to expect that others will have different opinions than your own, and each opinion should be aired in a manner that will address the issues and not include comments directed at personalities.
4. The facilitator of the caucus will either take notes herself or will ask someone else to. These discussions or conclusions can be made available to the general meeting, or, if agreed, may be kept confidential to the group. Caucuses are asked to agree on this prior to the caucus and to confirm the decision at the end.