

Editorial

We are delighted to introduce the 2019 double issue of the *Women's Studies Journal Aotearoa*. This has been a challenging year, which has left us profoundly conscious of the journal's location in a world fraught with uncertainties and anxieties. The March 15 terror attacks at Christchurch's Al-Noor and Linwood Avenue mosques shocked and dismayed our small Oceanic nation. As Rachel Simon-Kumar notes in her keynote address given at this year's Women's Studies Association AGM, these attacks 'upended life for us here as we know it'. In the days and weeks that followed, we witnessed Aotearoa/New Zealand's unshakeable capacity to offer solidarity and compassion to those left traumatised and grief-stricken. And while we may take some comfort from this outpouring of empathy, Simon-Kumar reminds us that these attacks compel us to confront uncomfortable questions about our deep-seated prejudices against 'difference' and the complicity of these prejudices in the violence of that day. Looking at this issue through a gendered lens, Simon-Kumar invites us to think about the meanings we ascribe to difference and diversity, particularly as these are contextualised here in Aotearoa/New Zealand.

2019 has been a year filled with challenges and anxieties in the international arena too, not least the ongoing global endemic of gender-based violence in all its insidious forms. The #MeToo movement marches on as strongly as ever, highlighting the patriarchal power structures that lie at the roots of gendered violence. But how much real progress have we made? Our three research reports address this question from varying locations and perspectives. Melanie Beres et al. outline their study of the Canadian rape resistance programme, Enhanced Assess, Acknowledge, Act (EAAA), which they piloted at a university in Aotearoa/New Zealand. Sexual violence on university campuses is a significant problem in this country, and one that often remains under-addressed by universities' senior leadership. This pilot study confirms that programmes such as EAAA may be effective in tackling sexual violence among student cohorts. It also reminds us that in order to be as effective as possible, sexual violence prevention programmes need to be sensitive to the contextual and cultural location of their participants.

David Hare's research report likewise focuses on the topic of sexual violence in Aotearoa/New Zealand. Drawing on recent research and policy development, he argues that institutional, legal, and societal frameworks intersect to make support and justice far less attainable for LGBTQI people who experience sexual harm. Consequently, he suggests that policy makers need to adopt a more holistic approach, which considers prevailing socio-cultural discourses of gender, sexuality, and sexual violence. Hare's critique of current institutional responses to sexual harm survivors is also echoed by Haezreena Abdul Hamid, as she investigates the experiences of migrant women in Malaysia who have been trafficked into the Malay sex industry. Through a series of interviews with some of these women, Hamid unpicks the complex, varied, and multifaceted nature of their experiences. She also problematises the language of 'victim' and 'rescue' commonly used in contemporary trafficking discourses, arguing that it can further rob trafficked women of their agency and personhood.

Hamid's and Hare's research projects were conducted as part of their graduate studies, which both have recently completed at Aotearoa/New Zealand universities. Their inclusion in this journal issue reflects one of our primary commitments as current WSJ editors: to showcase exemplary student research in the areas of gender studies and women's studies. This year, we have had the pleasure of working with some wonderful graduate students to publish their rich and varied research. We have articles by Nishhza Thiruselvam and Julia E. Timmins, who both consider their lived experiences in Aotearoa/New Zealand using feminist theory and the ethics of care. Thiruselvam problematises the national narratives of 'they are us' and the 'grateful refugee', focusing on the articulation of these narratives in Aotearoa/New Zealand following the March 15 terror attacks. Meanwhile, Timmins explores her experiences as a mother and a feminist in the gendered landscapes of her homeland and beyond. As she reflects back on her journey, she highlights the value of support networks in fostering her activism and encouraging her to confront both political and personal inequalities.

Staying with graduate student work, Cian Dennan takes us down a literary path to the seashore, as she interrogates the oft-contentious metaphor of feminist 'waves'. Using 'found poetry' as her creatively methodology, Dennan demonstrates the value of an alternative wave metaphor for feminism, which allows us to appreciate the continuous power and presence of a feminist literary canon. Staying in this literary landscape, Leah Lynch draws on psychoanalytic and queer theories to explore the gendered and queer potential of time in Djuna Barnes' novel *Nightwood*. Through a close and detailed reading of this modernist text, she considers Barnes' participation in the rupturing of (hetero)normative, or 'straight', time, and the way that this invites readers to interrogate the unintelligibility of queer lives.

Our final article in this issue follows on beautifully from Dennan's and Lynch's pieces, all the while drawing our literary conversation back to Aotearoa/New Zealand. Janet Charman explores the 'feminine generativity' evoked within the work of New Zealand poet Mary Stanley. Drawing on Bracha Ettinger's psychoanalytic theory, she also considers the Hero-Genius complex of Stanley's poetic peer Alan Curnow, who erased Stanley from Aotearoa/New Zealand's post-war literary canon. Charman (herself a poet) considers Curnow's motivations for this act of erasure, before cleverly drawing attention back to Stanley and the enduring significance of her poetic works.

Our 2019 issue ends with a pair of excellent book reviews, which consider two very different but equally fascinating texts. Tracey Whare evaluates the 2017 legal volume, *Feminist judgments of Aotearoa New Zealand. Te rino: A two-stranded approach*, while Nadia Gush offers her appraisal of Barbara Brookes' 2017 monograph, *A history of New Zealand women*. As is apparent from both reviews, these books draw readers into an enriching conversation about gender and feminism in Aotearoa/New Zealand, and remind us that historically, legally, and culturally, this country has been and continues to be a highly gendered space.

Aroha nui,

Caroline Blyth, Kirsten Locke, Yvonne Underhill-Sem, and Suzanne Woodward