

Women's Studies Association/Pae Akoranga Wahine and the
Stout Research Centre for New Zealand Studies,
Victoria University of Wellington

Feminist Engagements in Aotearoa: 125 years of Suffrage and Beyond



21-23rd September 2018
Victoria University of Wellington,
Rutherford House, Pipitea Campus, Wellington

Welcome

Women's Studies Association of New Zealand (WSANZ)

Nau mai, haere mai ki Whanganui-a-Tara. Welcome to Wellington and to the 40th anniversary conference of the Women's Studies Association NZ/ Pae Akoranga Wāhine. We are pleased to be holding this conference at Victoria University of Wellington/ Te Whare Wānanga o te Ūpoko o te Ika a Māui and to have the Stout Research Centre for New Zealand Studies as our co-hosts. The timing, to coincide with the 125th anniversary of women's suffrage in New Zealand, is particularly auspicious. The Convenors and Conference Committee have worked hard to put together a stimulating programme and associated events and we hope that you find it enriching, thought-provoking and empowering. We encourage you to enjoy the conference and to look beyond to the many suffrage-related commemorative exhibitions and events that the city has to offer. We are particularly grateful the Ministry of Culture and Heritage, the National Library and the Chinese Poll Tax Fund, among others, for sponsoring aspects of the conference. Nga mihi, Hilary Lapsley, Convenor, WSANZ/PAW.

Convenors

Ann Weatherall and Kate Hunter

Conference Timetable

Friday 21 September 2018

- 4.00pm - 5.00pm *He Tohu* Exhibition - Hosted by the National Library of New Zealand/Te Puna Maturanga o Aotearoa, Molesworth Street.
- 5.30pm Opening Lecture by Keynote Professor Barbara Brookes, Otago University, Auditorium, National Library followed by Drinks Function.
Chair Charlotte Macdonald.

Saturday 22 September

8.15am	Registration - Mezzanine Floor, Rutherford House, Pipitea Campus, Victoria University of Wellington Lambton Quay, Wellington				
8.45am	Mihi Whakatau - Welcome from the Conference Convenors, Conference Organising Committee and the Women's Studies Association (NZ)/Pae Akoranga Wāhine. Lecture Theatre 2				
9.30am	Morning Tea on Mezzanine Floor				
10.00am	Keynote Speaker – Professor Linda Nikora, University of Auckland Margot Roth Lecture - Lecture Theatre 2. Chair: Hilary Lapsley				
	Lecture Theatre 2	MZ03	MZ05	MZ06	MZ01
<i>Chair</i>				<i>Isobel Munro</i>	<i>Rosemary Baird</i>
11.00am	Women Together Online: Weaving feminist history into the 21 st Century. Anne Else	Healthism in Young New Zealand Women: Exploring Values, Knowledges and Practices'. Megan Howson	Pornography AKA Sexual Violence on Screen? Jan Jordan	'Aging Disgracefully' – A Physical Consideration of the Invisibility of Older Women Adriann Smith	Subsumed Difference: Art History and the Aotearoa Suffrage Narrative Kirsty Baker
11.30am	The Struggle for Equal Suffrage in Colorado, 1876-1893 Digital Project. Jennifer Frost	"Multi-racial stars and stripes: Rashida Jones and performed post-feminism" Fairooz Samy	What Enables Women to Flourish After Experiencing Intimate Partner Violence? Setayesh Rahmanipour	The Shock of the Old: Simone de Beauvoir on Aging and Freedom Alison McCulloch	"Their Presence Could Work a Revolution: Women Architects Working and Training in the First Half of the Twentieth Century" Elizabeth Cox
12.00pm	Where the women at? Lynette Townsend	The Intimate Lives of Bisexual and other Plurisexual-Identified Women. Tara Pond	Feminist Conversation Analysis: Examining violence against women. Ann Weatherall and Emma Tennent	'Feminist Perspectives on Growing Older: A Workshop' Isobel Munro, Kay Saville-Smith, Saffron Gardner and Hilary Lapsley	A Stage of Our Own: Women in devised theatre in Aotearoa New Zealand. Hannah Banks
12.30pm	No Woman Left Behind: Digital Literacy as a Pressing Gender Issue Kara Kennedy	Damned Whores and Goddess' Police? Nadia Gush	Too public to be a victim? A study of celebrities as victims of image based sexual abuse. Kate Thompson		
1.00pm	Lunch			Lois Tonkin Book Launch 1.20pm MZ06	

	Lecture Theatre 2	MZ03	MZ05	MZ06	MZ01
<i>Chair</i>	<i>Kirsty Baker</i>	<i>Rhonda Shaw</i>	<i>Mary Mowbray</i>		<i>Prue Hyman</i>
2.00pm	Panel To examine the relationship between women artists and feminism in Aotearoa. Linda Tyler Julia Craig Julia Waite	Panel Assisted Reproduction In Aotearoa. Rhonda Shaw Rhonda Powell Hannah Gibson Lois Tonkin	Jacinda's Labour Mothers Hilary Stace	Women and disasters: the development of feminist scholarship in disaster research Ashleigh Rushton	"Caring and Sharing": Mobilising Low-wage Workers. How Service Workers' Union Women Navigated the Neoliberal 1990s in Aotearoa New Zealand' Cybèle Locke
2.30pm			Staking a Claim: Women and the Struggle for Recognition. Karen Fox	"It was like two different worlds": Intersectional feminism and the Canterbury Quakes Rosemary du Plessis	Pay equity legislation for the 21 st century? Linda Hill
3.00pm			Women's Suffrage: Costs, compromises and collateral. Jenny Coleman		Home-Makers: Investigating the changing valuing of home, through practices of home-based female entrepreneurs Brittany Goodwin
3.30pm	Afternoon Tea				
3.45pm	Lecture Theatre 2 The Feisty Feckin' Full-time Feminists. 'We want the whole damned rosebush': Feminist songs from 1970s-1980s Wellington. Therese O'Connell, Wendy Davis, Pinky Agnew, Claire-Louise McCurdy, Sue Hirst, Anne Russell, Matariki Roche, Emma Kelly, Marie Russell, and Jane Shallcrass.				
4.45pm	Lecture Theatre 2 Annual General Meeting of the NZWSA				
6.15pm - 7.30pm	Adam Art Gallery Te Pātaka Toi , Kelburn Campus. Exhibition and Drinks Function <i>The earth looks upon us / Ko Papatūānuku te matua o te tangata</i> , our latest exhibition featuring new and existing work by four Māori women artists — Ngahuia Harrison, Ana Iti, Nova Paul, and Raukura Turei—who explore their relation to and cultural connection with whenua/earth/place.				

Sunday 23 September

	Lecture Theatre 2	MZ03	MZ05	MZ06	MZ01
<i>Chair</i>					
9.00am	Workshop Memes to disrupt online misogyny. Jennifer Rankine <i>Limited to 20 people</i>	Workshop Documenting Women in the Workplace for the Screen. Marian Evans	Panel presentation: Report on the 62 nd UN Commission on the Status of Women Naomi Simon-Kumar	Workshop Charlotte Pop-up Museum Miriam Saphira Therry Weerts	Workshop The gendered impact of the neoliberal project in tertiary education. Sarah Proctor- Thompson Cat Pausé Sandra Grey
10.00am	Morning Tea				
	Lecture Theatre 2	MZ03	MZ05	MZ06	MZ01
<i>Chair</i>	<i>Emma Jean Kelly</i>	<i>Rachel Simon- Kumar</i>	<i>Angela Wanhalla</i>		<i>Linda Hill</i>
10.30am	Clever, Brave, Strong: a herstory of feminist self- defence in Aotearoa/New Zealand Bell Murphy	Panel Chinese Poll Tax Asian Women as Citizens and Denizens: From Suffrage Then to Belonging Now.	Suffrage 125: Historical perspectives from the Province of Canterbury. Katie Pickles Christine Whybrew Rosemary Baird	Mana tuku iho: the right to parent for young Māori mothers. Felicity Ware	Learning from the racist suffrage movement to develop a Kaupapa Pakeha feminism. Jess Mio
11.00am	Beyond the fight for our rights: Being the change we are seeking through leadership Dheepa Nedungat	Rachel Simon- Kumar Golriz Ghahrahman Manying Ip Berlinda Chin		Young People's Perspectives on Staunchness and Victimization: Critical Feminist Conversations. Bonnie-Estelle Trotter-Simons	Lead vs 'tied' migrant: Labour market and social integration experiences of professional Serbian women in New Zealand. Milica Bobic
11.30am	Intersectionality and Educational Resistance Jennifer Gale de Saxe			'Pencils to Placards': How high school students are responding to 21 st century gender issues in Aotearoa. Gabriella Brayne	Ending sexual harassment in the workplace: The possible dream? Kim Anh Duong
12.00pm	Lunch The PJ's. Celebrating Women in Song is a concert performed by local women musicians who are well-known on the Wellington folk-music scene. Room MZ06				
	Lecture Theatre 2	MZ03	MZ05	MZ06	MZ01
<i>Chair</i>		<i>Nadia Gush</i>	<i>Rhonda Shaw</i>	<i>Elizabeth Cox</i>	<i>Jan Jordan</i>
1.00pm		"The fantastic magic of the paradox": Gender, national identity and museums. Chelsea Torrance	Treasury's Living Standards project and gender budgeting – how useful for feminists? Prue Hyman	'Don't forget Ladies you are Electors' Elizabeth Ward	Artificial Women: Human-robot sexual ethics. Suzanne Woodward

	Lecture Theatre 2	MZ03	MZ05	MZ06	MZ01
1.30pm	Unintended Logics: A Feminist Exploration of the Social Lives of Hormonal Contraceptives in Aotearoa, NZ. Nayantara Sheoran Appleton	The construction of masculinity and the family in the work post-war male pakeha intellectuals. Phillida Bunkle	The results of New Zealand's first Gender Attitudes Survey from Gender Equal NZ, led by the National Council of Women of NZ. Sandra Dickson	Fashioning Suffrage - Dressing feminist politics in New Zealand and the United Kingdom Harriette Richards	"I'm in a very safe place": Webcam sex workers in Aotearoa/New Zealand and their perceptions of danger and risk. Madeline Henry
2.00pm	Postcards from Utila: a feminist approach to documentary filmmaking. Maja Zonjic	Beyond hierarchy and domination: ecology and anarchism in women's utopian writing. Seonaid Espiner	"Abortion Law in New Zealand: A Feminist Critique" Tess Upperton	Feminism during the birth of a nation: The story of "A Lady Colonist's Experiences" in early Aotearoa/New Zealand. Margie Elley-Brown	What's hot and what's not? Perspectives on pornography in the digital age. Samantha Keene
2.30pm	Revolt, She Said: Conflicts between dominant narratives and feminisms. Louise Lever	Stories and storying to understand transition and change: Two feminist inspired stories. Irene Ryan and Barbara Myers	Abortion in New Zealand: A human Rights Failure. Terry Bellamak	Married to an Alien: The campaign for married women's citizenship in post-suffrage British Empire. Monica Webb	"If I don't allow him to have sex with me, our relationship will be broken": Examining sexual coercion within marriage in rural Cambodia Rany Sang Pantea Favid
3.00pm	Afternoon Tea				
3.30pm	Keynote Lizzie Marvally Singer/songwriter and political commentator. Chair: Lynette Townsend				
4.30pm	Close of Conference				

Opening Lecture

Friday 21 September 2018

Main Foyer, National Library of New Zealand, Molesworth Street, Wellington

4.00pm - 5.00pm	<i>He Tohu</i> Tour by National Library of New Zealand
5.30pm - 6.30pm	Keynote Professor Barbara Brookes
6.30pm	Drinks Function

Professor Barbara Brookes

The Power of the Purse: Women and Money

Money, it appears, has no sex yet historically it has been allocated by gender, as we know it still is today. For much of the twentieth century, married women relied on their husbands' pay packet or more likely a 'house-keeping allowance' from that pay packet, supplemented from 1946 by the universal Family Benefit. Considered as dependents, women had no access to loans or mortgage finance, for example. That notion of dependency was under attack by the 1960s and 1970s. Financial independence was one of the goals of second wave feminism. This talk explores the implications of the transition from 'family' to individual income over the course of the twentieth century until today.

Professor Brookes' research interests include gender relations in New Zealand, and the history of health and disease in New Zealand and Britain. Most recently she has published *A History of New Zealand Women* (Bridget Williams Books, 2016), a survey history from the first waka to 2016. Barbara's first monograph on *Abortion in England, 1900-1967*, first published in 1988, was republished by Routledge in 2013 in their Women's History series. Barbara has co-edited (with Charlotte Macdonald and Margaret Tennant) two collections of essays on New Zealand women's history, and has edited six other volumes, most recently (together with Tracy Penny Light and Wendy Mitchinson) an international collection entitled *Bodily Subjects: Histories of Gender and Health* (McGill-Queens University Press, 2014).



The Margot Roth Lecture

Professor Linda Waimarie Nikora

“Margo and Makere”

Researcher and academic, Professor Linda Waimarie Nikora was formerly the Director of the Maori & Psychology Research Unit in the School of Psychology at the University of Waikato in New Zealand. Since October 2017, she has taken up the position of Professor Indigenous Studies at the University of Auckland where she is also Co-Director of Nga Pae o te Maramatanga, New Zealand’s Maori Centre of Research Excellence. Her specialty interest is in the development of indigenous psychologies to serve the interests and aspirations of indigenous peoples. She has been involved in research about Maori flourishing; Tangi: Māori ways of mourning; traditional body modification; ethnic status as a stressor; Māori identity development; cultural safety and competence; Māori mental health and recovery; social and economic determinants of health; homelessness; relational health; social connectedness; and human flourishing.



Elizabeth Marvelly

Lizzie will be reflecting on what suffrage means to Kiwi women 125 years on. As world leaders in the quest for gender equality, the 125th anniversary of women's suffrage provides an opportunity for both celebration and soul-searching in New Zealand. We've come a long way, but how far do we still have to go?

Lizzie is a singer/songwriter and political commentator from Rotorua. She first achieved success as a classical crossover vocalist before beginning a pop career. She also writes for the *New Zealand Herald*, discussing feminist issues.



Abstracts

Adriann Smith

'Aging Disgracefully' – A Physical Consideration of the Invisibility of Older Women

'What happens to middle-aged women? They seem to disappear. Why?' Lynn Pringle and Kilda Northcott explored this perplexing question in their dance theatre work *"Fishnet"*. Simone De Beauvoir in *The Second Sex* recognized that being present in the world means that one has "a body which is at once a material thing in the world and a point of view towards the world". Tackling the socially constructed difference of bodily experience between men and women *"Fishnet"* attacked myths about 'appropriate' behaviour and questioned the invisibility and silence of older women. The silence enforces a limited corporality for women writes Luce Irigaray. If women 'don't find our body's language, [...] We shall [...] leave our desires unexpressed, unrealised. [...] we shall remain paralysed. Deprived of *our movements*. Rigid, whereas we are made for endless change...' This paper considers how through its focus on women's speech and bodily movements *"Fishnet's"* asks such questions as 'Does aging mean invisibility for women? And 'Can [indeed] the Subaltern Speak?' [Gayatri Spivak] and if she does, will she be heard and understood.

Alison McCulloch

The Shock of the Old: Simone de Beauvoir on Aging and Freedom

When she was in her mid-50s, Simone de Beauvoir decided her life was all but over. Everything that mattered to her was in the past: her work, her looks, her lovers. When she looked in the mirror, she wrote in her autobiography, "I see my face as it was, attacked by the pox of time for which there is no cure." What did she mean by "my face as it was"? In this paper, I follow Beauvoir (and Sartre's) conception of aging as an "unrealisable" that is imposed on us from outside in order to investigate this alienation from the self that comes with growing older. Why and how is it that we no longer identify with the face we see in the mirror? Which of our younger selves do we consider a "truer" self — and why? Scholars have rightly questioned whether Beauvoir's existentialist understanding of human freedom was undermined by her later writing on aging, and while she did identify myriad ways in which aging shrinks horizons and confines futures, I argue her understanding of aging as an "unrealisable" also reveals avenues of escape — particularly for women.

Ann Weatherall and Emma Tennent

Feminist Conversation Analysis: Examining violence against women

Violence against women is a pervasive social problem. As feminist scholars, we are concerned with the gendered meanings of victimhood, and the difficulties women face in disclosing violence and seeking support from institutions. We use conversation analysis to examine real-life interactions where women who have experienced violence seek help from a victim support helpline. The analysis focuses on the turn-by-turn detail of the interaction. We examine the different ways women present their experiences and negotiate the meanings of victimhood when seeking help. The use of conversation analysis has been controversial in feminist research but we show it produces findings that challenge established claims. For example, some callers embrace a victim identity to legitimate their request for help. We aim to apply our findings to improve services for victims, thus making a practical difference for women seeking support from violence.

Anne Else

Women Together Online: Weaving feminist history into the 21st century

*Women Together: A History of Women's Organisations in New Zealand / Ngā Ropū Wāhine o te Motu** was published in 1993 to mark the 100th anniversary of women's suffrage. This year, thanks to an initiative by Manatū Taonga Ministry of Culture and Heritage, it is getting updated and going online to mark the 125th suffrage anniversary. This paper discusses the shape and significance of the digitisation project, in the context of making historical feminist resources

available online. It uses the Arts and Crafts chapter, which I was personally responsible for, as an example of our process then and now, including the difficulties of charting the history of smaller second-wave feminist organisations formed out of particular historical contexts. The paper argues that getting historical feminist resources online is an indispensable prerequisite for ensuring that the inconvenient history of feminism, in Aotearoa New Zealand and elsewhere, cannot once again be distorted into disrepute, reduced to irrelevance, and effectively erased. We also hope that this project will generate new insights and vigorous debate on the current state of feminism in New Zealand.

Ashleigh Ruston

Women and disasters: the development of feminist scholarship in disaster research

The study of gender and disaster emerged through feminist scholars recognising that women were at greater risk in disasters due to their socially constructed position in society. Higher female mortality rates, restricted access to resources and increased violence against women have been key focus points for feminist disaster scholars. Discrimination against women not only extends into the field of disaster management, but is heightened in a disaster context. Therefore since the 1990s, feminist scholars have brought a gender analysis to disaster scholarship to argue that women's subordination in disaster environments is not natural, as this was a common belief. However, 'gender and disaster' has become synonymous with the interests and concerns of women and their vulnerabilities. Drawing on body politic within social and political theory, which discusses how men are considered the 'neutral', idealised gender, this presentation considers how an inclusive understanding of gender and disasters may be developed through considering the broader notions of what we mean by *gender* and peoples experiences of disaster. This presentation will trace the development of gender and disasters and how feminist scholars have been instrumental in implementing gender analysis and recognition in policy and practise in disaster risk reduction (DRR).

Bell Murphy

Clever, Brave, Strong: a herstory of feminist self-defence in Aotearoa/New Zealand

This paper builds on my ongoing research into the herstory of feminist self-defence in Aotearoa/New Zealand. From the vaudevillian performer, Florence "Flossie" Le Mar who wrote the first book on women's self-defence in New Zealand in 1911; to the resurgence of feminist self-defence as part of the women's movement in the 1970's, sparked by Sue Lytollis; through the proliferation of feminist self-defence organisations in the 1980's such as Positive Action, Whakamaru Tinana and the Southern Women's Self Defence Network; to the Women's Self Defence Network — Wāhine Toa which is still thriving today. Based on archival research, original interviews with feminist self-defence teachers around Aotearoa and extant literature I explore the whakapapa and philosophical drivers of a feminist approach to self-defence teaching in Aotearoa/New Zealand.

Brittany Goodwin

Home-Makers: Investigating the changing valuing of home, through practices of home-based female entrepreneurs

Enabled by the internet and 'digital platform economy', women are engaging in new forms of home-based paid labour. The rise of the 'mumtrepreneur' and the 'girlboss' – young mothers and young women who are engaging in entrepreneurial pursuits, generally from home – is affecting the way in which women's work is viewed and valued. Home, a space of traditionally domestic value, such as care and nurturing, has become a site of economic value for women. Analysing these entrepreneurial practices through home-based participant observation and online media analysis, this paper aims to enable better understanding of the relationship between the home and contemporary feminised work. How and why is the home valued and used by women as a space of work? And what are the implications for these women, as private-sphere space being

used for entrepreneurial pursuits? This paper will discuss how the home functions as a diverse space for women's labour. Comparing these women's presence on online platforms with the realities of their work life, this paper will also discuss the differences between digital and material realities, and how these are valued differently. The paper concludes by questioning the gendered nature of work space within the home, and how this reflects on the value of women's labour, and their place in society.

Bonnie-Estelle Trotter-Simons

Young People's Perspectives on Staunchness and Victimization: Critical Feminist Conversations

Drawing on findings from my MA Sociology research into young people's perspectives on gender norms and relationships in Aotearoa, I will critically analyse discourses of an idealised 'staunch' femininity. I then examine the gendered complexities of theorising what it means to identify as a victim in a society which appears to value the self-managing and empowered individual over a feminist collective. Stringer's (2014) work on neoliberal victim theory aids my interpretation of participants' views on the cultural imperative to enact staunchness and avoid public association with vulnerability or victimhood. I situate my argument among the work of critical feminist theorists, such as Rebecca Stringer and bell hooks, to support and extend on their calls for more nuanced, reflexive and dialectical accounts of victimisation. I make the case that an intersectional, critical feminist pedagogy must theorise how notions of staunchness, empowerment, vulnerability and victimisation are intertwined in a complex web of experiences. To observe steps toward meaningful emancipation for people experiencing oppression, we need to engage with accounts of victimhood that are reclaimed as meaningful, radical experiences which lend critical insight for enacting social change.

Chelsea Torrance

"The fantastic magic of the paradox": Gender, national identity and museums

For three months in 2017, *The Topp Twins* exhibition went on display at Palmerston North's Te Manawa museum. During its tenure, *The Topp Twins* sat opposite the New Zealand Rugby Museum which is housed within, but run independently of Te Manawa. The museums poked fun at the strange convergence of two strikingly different exhibitions by putting up signs in their elevators that proclaimed, "Level One: Rugby and Lesbians!" Despite their differences, underlying the two exhibitions were messages about New Zealand identity, and "real New Zealand". Using New Zealand national identity as an entry point, this paper discusses the ways nation and gender became intertwined within the two exhibitions.

Cybèle Locke

"Caring and Sharing": Mobilising Low-wage Workers. How Service Workers' Union Women Navigated the Neoliberal 1990s in Aotearoa New Zealand'

In the 1995 issue of the Service Workers' Union (SWU) Women's Committee newsletter is an image of two women mopping the floor; one says: 'What should I be when I grow up? The other replies: 'Very, very angry!!' And there was much for service industry workers - cleaners, kitchen hands, cooks, hospitality staff, home help, rest home, orderly, hotel and laundry workers - to be angry about in the wake of the 1991 Employment Contracts Act. Māori, Pākehā and Pasifika women had formed the Women's Committee in the mid-1980s and it continued to operate through the 1990s. This paper focuses on the caring and sharing, love and solidarity-building work that sustained union delegates and enticed others to become involved during very difficult economic times. How did this unity work figure differently to masculine forms of union solidarity? This kind of 'care work' is explored in relation to Arlie Hoshchild's and other feminist labour scholarship that brings emotional work into sharp focus.

Dheepa Nedungat

Beyond the fight for our rights: Being the change we are seeking through leadership

After 125 years of blood, sweat and tears, the Suffrage movement has paved the way for women to now stand proud and be the change that the movement has been striving for. There is no better time than now for stepping into a new dimension of leadership to advance feminist thinking, that honours the struggles of the past, but equally stands for the wholeness of who we are as Women today. As we continue to navigate the challenges of gendered violence and ethnic oppression we must also ask: How do we filter out our personal beliefs and judgements that keep us unconsciously locked in the old patriarchal paradigm, thus trapped in a long war for equality? For to truly honour the enduring efforts of our Suffragette sisters, we must know first how to *be* the woman who lives in full expression of the wholeness of her being despite her circumstances, in the full expression of her voice and uninhibited in what she can create in this life. For it is from this embodied experience of a woman's sovereignty, where the future of feminism lies.

Elizabeth Cox

"Their Presence Could Work a Revolution: Women Architects Working and Training in the First Half of the Twentieth Century"

In 1919 the *Star* reported there were a number of 'girls' working in New Zealand architect's offices studying to make architecture their profession: "naturally a capable woman architect should prove invaluable". Who were these 'girls'? With very few exceptions, the careers and work of these women have not been discussed in any detail, and their presence in the profession has been almost completely forgotten. One of the inherent problems of studying architectural history is that the collaborative nature of the profession means the work of almost all architects who don't have their name on the door is lost. This is magnified for women of this period, because they did not continue a life-long career in the profession, and because their work is likely to be attributed to male colleagues. These problems continue today; only 20 percent of all Registered Architects and NZ Institute of Architects Fellows are women. Despite these problems, as part of a wider study of early female architects in New Zealand, almost 30 women have been found working or training to be architects in the first half of the twentieth century. This paper examines the training, careers and lives of a sample of these women.

Elizabeth Ward

'Don't forget Ladies you are Electors'

Once women obtained the vote in 1893, there was debate about who women should cast their ballot for, with Kate Shepherd reminding women to lay aside any previous ideas of partisanship, and choose a candidate based on 'the moral benefit of the community at large'. Although the promoters of women's suffrage may have hoped that women would rise above the party divisions, the parties themselves were eager to court women voters. However, there has been no examination of women's involvement in the two main parties of the pre-First World War era. This paper will argue that women were more politically active in parties than previously believed because their role in the established political structures has been overlooked. Initially, its focus will be on the National Association, a group dedicated to organising the opposition to the Liberals between 1893 and 1899. It will also explore its successor, the Political Reform League, which began forming women's branches in 1909 and by 1915 had morphed into groups supporting the war effort. By considering women's involvement in an established political organisation, this paper will show that women were interested and active in party politics.

Fairooz Samy

"Multi-racial stars and stripes: Rashida Jones and performed post-feminism"

In a post-Obama world, how is mixed-race identity negotiated within celebrity popular culture? How does this negotiation reflect, create, or challenge the hegemony of cultural 'whiteness' in relation to non-white ethnicity? My talk examines these questions by conducting a discursive

textual analysis of a range of media texts that produce actress Rashida Jones as a post-feminist multiracial celebrity text. I discuss the topics of ethnic sexualisation, deviance, white privilege, and the performance of race and gender. I contend that bi-racial femininity (particularly in the United States) is fetishized and othered within media in order to reassert the hegemony of whiteness and the social norms and discourses with which society understands and values performative non-white ethnicities.

Felicity Ware

Mana tuku iho: the right to parent for young Māori mothers

For wahine Māori, the sources of mana wahine (female authority) originate from atua wahine (female deities). In Te Ao Māori (Māori worldview), women are respected for their ability to create life, so they are treated with the same consideration as Papatūānuku, the creator of all life. During conception and childbirth this inherited tapu (great potential) and mana (vitality) from the atua are passed on to the tamaiti. Despite this rich heritage, mothering for Māori, particularly at an early age and in low socioeconomic circumstances, is often stigmatised as being insufficient and inapt. Young Māori mothers encounter dominant Western parenting expectations, and issues of ageism, racism and classism. A culturally based narrative approach to research with young Māori parents revealed personal stories of early mothering located in wider expectations from family and peers, their Indigenous community and society. The application of a Māori relational analytical framework reveals how young Māori mothers strategically navigate and negotiate assumptions about being young and being Māori. They draw on Māori understandings about raising children to resist assumptions that having a child at a young age contributes to entirely negative experiences.

Gabriella Brayne

'Pencils to Placards': How high school students are responding to 21st century gender issues in Aotearoa.

2017 marked the birth of a new era for intersectional feminism, with international campaigns such as The Women's Marches and #MeToo movement heightening awareness of feminism worldwide. Through social media, young people have become especially familiar with feminist concepts and, subsequently, the prevalence of gendered issues in society. In particular, high school students have started to challenge patriarchal influences within educational institutions through organised activism and initiatives. This paper aims to analyse and discuss the growth of feminist activism amongst Aotearoa's youth from the perspectives of young feminist activists. Discussions of 'feminist activism' will mostly focus on the development of 'feminist clubs' within a high school context. Gabriella Brayne will draw on her personal experiences as the Youth Coordinator role at Auckland Women's Centre to outline the significance of youth-led initiatives on the wider feminist movement. We have also invited a former leader of the Wellington East Girls feminist club (yet to be confirmed) to discuss the specific impacts her club has made on gender issues in Aotearoa. Our paper will conclude with a discussion of areas for experienced activists to support youth-led activism within the feminist community.

Hannah Joyce Banks

A Stage of Our Own: Women in devised theatre in Aotearoa New Zealand

Women have been at the forefront of devised theatre since it became a prevalent method of making in New Zealand in the 1970s, and yet they are underrepresented in our history and discourse. Many scholars have written about the connection between women and devised theatre. In 2016, Syssoyeva and Proudfit went so far as to say that "The history of modern theatre is a history of collaborative methods and the history of collaborative methods is a women's history" (5). However, almost no literature exists in New Zealand about women in devised theatre. My PhD thesis begins that research. It originates from my experience as a woman theatre practitioner and investigates the perceived tension between our undocumented history and the

problematic experiences of women in devising today. This paper will explore my findings, focusing on my practice as research where my collaborators and I devised a series of showings exploring gendered behaviour in devising processes. This paper argues that the lack of knowledge about our own history, and the scarcity of documentation in our industry means that it is difficult for practitioners to learn from one another, to progress the conversation, and to create devising spaces that are free from oppression.

Harriette Richards

Fashioning Suffrage - Dressing feminist politics in New Zealand and the United Kingdom

Fashion and politics are inextricably linked. This association comes into sharp relief in the process of public protest, particularly in the expression of female dissent. Indeed, fashion was a crucial aspect of the campaign for female suffrage in the late nineteenth and early twentieth century's. For the suffragettes, fashion provided the connection between the apparently distinct spheres of public and private life. An article from a 1908 issue of British publication, *Votes for Women*, stated the importance of dress, at all times, for the suffragette. Whether she is involved in public or private activities, political or social, the suffragette is encouraged to take seriously the manner in which she fashions herself (Parkins 1997). This paper is concerned with the ways in which fashionable dress was employed by the suffragettes in Aotearoa New Zealand and the United Kingdom. Exploring the significance of the dress reform movement concurrent to the New Zealand suffrage movement, it compares the performance of gendered identity for suffragettes in the two different political, social and geographical contexts. By comparing the differing ways in which political protest was fashioned, this paper gestures toward differing interpretations of gendered dressing and differing versions of feminist political action.

Hilary Stace

Jacinda's Labour mothers

Jacinda Ardern was born in 1980. As an unmarried pregnant young feminist Prime Minister she met the Queen and other heads of state. That this was by then unremarkable was largely due to the feminist efforts of earlier generations of Labour women. An earlier generation of left-wing feminists was born in the 1880s, a century before Jacinda. The first generation to vote, they helped found the Labour Party, supported their men including during imprisonment, stood for election to boards and committees, and become wives and sisters of the Ministers in the first Labour Government. They were involved in all aspects of the Labour movement although political power at the highest levels was largely denied them. Janet Fraser, wife of Peter, was one example. An early member of the Wellington Hospital Board, she was one of the first women JPs, encouraged Peter's interest in the arts, was influential in bringing the Polish refugees to New Zealand and hosted a visit by her friend Eleanor Roosevelt. She was also Peter's Parliamentary gatekeeper and partner in decision-making. But recent history has largely overlooked Janet and her colleagues. This presentation will look at some of the Labour women who eased the way for Jacinda.

Irene Ryan and Barbara Myers

Stories and storying to understand transition and change: Two feminist inspired stories

The overall purpose of our presentation is to highlight the ways two feminist inspired methodologies can open up our thinking as gender researchers on issues of social inequality, vulnerability and opportunity, as we age. To do so the presentation will be structured as two stories. We hope the stories told will prompt further conversation on the 'doing' of and current state of gender research.

Part One:

Irene, using an autoethnographic lens, will share some of a background story that shook her. This incident was a stark reminder of the everyday 'lived reality' of social inequality, the precariousness of class privilege and how easy it now is to rationalise entitlement. To do so, she

draws on Hughes (2004) notion of class travel. Occupational class is arguably the visible expression of women's exclusion or difference, yet as Acker (2012, p.221) laments, "almost no one talks about class" in organisation studies. Autoethnography is one of the few research methods that gives us a way to connect with such introspective conversations. Methodologically, it can raise our self-consciousness and engage in a reflexive process (Hesse-Biber, 2007). This method enables the researcher to meld personal experience with a critique or comments on social structures and/or cultural practices and the knowledge building process (Holman Jones et al., 2013).

Part Two:

Barbara draws on narrative inquiry and the life story to understand the later-life self-initiated expatriation experiences (SIE, a period of autonomous travel and work in a different country) of older women. With a focus on the individual, interpretivism facilitates the exploration and understanding of phenomena, gives concrete form to the 'invisible', and provides space and credibility to stories, reflections and insights not otherwise documented or understood. Using Polkinghorne's 'narrative analysis' (1995) approach, Barbara also discusses the cycle of storying and re-storying she used to engage in a reflexive and interpretive research process.

Isobel Munro, Kay Saville-Smith, Saffron Gardner

'Feminist Perspectives on Growing Older: A Workshop'

This workshop features facilitators Isobel Munro, Kay Saville-Smith, Saffron Gardner and Hilary Lapsley talking about women and ageing, with a particular focus on housing, living circumstances, financial resources and making important life decisions. Workshop participants will be invited to share their experiences of these issues. All ages welcome.

Jan Jordon

Pornography AKA Sexual Violence on Screen?

In this paper I explore ways in which the content of 21st century pornography has shifted dramatically from that its 20th century precursors to become more akin to sexual violence on screen. Material that was once considered extreme and hard core has become normalised, with what used to be called 'rape pornography' no longer discernible as a separate category. The ease of availability and size of the global pornography industry continue to grow, with young people today frequently obtaining their sex education from this medium. How has this happened during the same time as the second wave of feminism and in an environment characterised by vastly increased recognition of the harms of sexual violence? In this paper I will canvass some of the shifts since the 1970s that may have contributed to this conundrum. I do not pretend to know the answer, but this is a question I am vexed by and keen to put forward as a platform for critical discussion.

Jennifer Frost

The Struggle for Equal Suffrage in Colorado, 1876-1893 Digital Project

"Western Women Wild With Joy Over Colorado's Election" journalist and suffragist Caroline Nichols Churchill exclaimed, following the victory for woman suffrage at the polls in the US state of Colorado on November 7, 1893. This success was no small achievement. Unlike winning the right to vote through legislative action—as happened earlier in the territories of Wyoming and Utah—Colorado suffragists needed the support of male voters to secure the franchise. The victory made Colorado the first state to enfranchise women through popular referendum, and it happened over a quarter of a century before the achievement of national US women's suffrage in 1920. Why were women in the state of Colorado able to win this early, significant, and surprising suffrage victory, which happens to be the same year as New Zealand granted women's suffrage? Exploring this question was the focus of a digital project I developed, based around primary sources, for use in the classroom.

This paper will present the project (<http://womhist.alexanderstreet.com/colosuff/intro.htm>) and its scholarly findings. The meaning and legacy of the struggle for equal suffrage in Colorado was felt far beyond the state's borders and dovetails in significant ways with the history of New Zealand women's suffrage.

Jennifer Gale de Saxe

Intersectionality and Educational Resistance

Throughout this paper, I briefly analyse the current context and debates surrounding the purposes of public education. In particular, I pay close attention to the issues regarding what needs to be resisted and challenged, both within and outside of schools. Second, I offer a vision for how education and society might be reimagined so that they embody democracy, justice, and liberation. I then move on to an interdisciplinary discussion of critical education and critical feminist theories, highlighting how such interconnected frameworks have the potential to aid in reconceptualising emancipatory education. Finally, I demonstrate how an intersectional analysis may be deployed as a means by which to engage in resistance, and praxis-oriented transformation for all educational communities and institutions.

Jennifer Rankine

Workshop - Memes to disrupt online misogyny

Participants in this interactive workshop will develop counter-hegemonic alternatives to common anti-woman statements. Participants are invited to bring statements they'd like to respond to. The workshop will supply strategy and image resources.

Online interventions are more successful if they –

- Are respectful
- Are funny, and use familiar images from Kiwi culture
- Highlight inconsistencies in dominant beliefs
- Focus on the feelings involved or evoke feelings in response, such as empathy or outrage
- Undermine male dominance
- Redefine New Zealand masculinity
- Provide alternative ways of talking about women
- Provide information to fill consistent gaps in dominant statements about women.

- 1 Brainstorm the discourses affecting women or about particular women's issues. What are common metaphors and linguistic imagery? Are the issues persistently discussed in a particular way? What are the feelings involved? What are the inconsistencies, contradictions and paradoxes in these statements? How is male dominance supported?
- 2 Develop counter graphics and text alternatives. Participants will brainstorm and sketch possible counter images and soundbite - parodies; reworked jokes; and inclusive alternatives. Participants will be encouraged to also develop one-sentence soundbites.

Jenny Coleman

Women's Suffrage: Costs, compromises and collateral

The achievement of women's suffrage in New Zealand will always rightly be celebrated for its historic significance as a watershed in women's history both nationally and internationally. Nevertheless, this achievement came at a significant cost that took twenty-six years to recover: unlike many other countries, the passing of women's suffrage legislation in New Zealand did not include the right of women to be elected as members of Parliament. Despite being encompassed in the wider campaign for women's suffrage, the legal right for women to be elected to the New Zealand House of Representatives was a political expediency that was sacrificed for the "greater" goal of achieving the electoral franchise. This paper focuses on the collateral of women's suffrage

- the Women's Parliamentary Rights Act 1919. As we approach the centenary of this legislation, this paper asks why we have not celebrated women's struggle to achieve the right to stand for parliamentary election.

Jess Mio

Learning from the racist suffrage movement to develop a Kaupapa Pākehā feminism

Pākehā women of the 19th century chose to struggle for greater participation in the white supremacist colonial state of New Zealand: this year marks 125 years of their success. While many wāhine Māori were part of that struggle for the right to vote within the imposed Westminster system of power, few Pākehā women supported the mana wahine movement for full liberation based on Te Tiriti o Waitangi and tikanga Māori. Instead, the Pākehā suffrage movement gave tacit approval to the Government's acts of invasion, genocide, rape, theft, and dishonesty. White women's desire for assimilation into the racist structures built by white men demonstrates their complicit racism – which remains prevalent amongst Pākehā feminist engagements today. A Kaupapa Pākehā approach to liberation acknowledges this tradition of white feminist oppressiveness: and determines to break from it. Shaped by and aligned with Kaupapa Māori, the approach is distinguished by the unique position of Pākehā in relation to tangata whenua, the land of Aotearoa, and all peoples globally. This paper looks at contemporary feminist areas of focus (including gendered violence, pay equity, and transgender rights) through a Kaupapa Pākehā lens, in order to demonstrate how this approach is not only a moral imperative for all Pākehā, but also a practical way of achieving the inextricably connected goals of social and environmental justice.

Kara Kennedy

No Woman Left Behind: Digital Literacy as a Pressing Gender Issue

Throughout history, technologies designed by men have had far-reaching implications for societies, with inventions like the printing press and the telephone changing how people share ideas and interact. Now the internet, personal devices, and automation are quickly revolutionizing communication and employment around the globe. But with women less likely to be confident with digital technology and low percentages of women in technology-related fields, women are less able to make contributions to and shape the direction of these fields. They also simply are not at the table when important decisions are made about issues in areas such as artificial intelligence or privacy. And this percentage of women is stubbornly low or even declining, with girls reluctant to study tech subjects or enter male-dominated industries that have reputations for sexism and toxic cultures. Rather than forcing women to accommodate, teachers can bring technology to them through incorporating it into the programmes that many women prefer: the arts and humanities. By using the digital tools and methods found in the growing area of Digital Humanities, teachers can provide students with digital literacy skills and introductions to coding and data analysis within the environment of studying literature, history, and philosophy.

Karen Fox

Staking a Claim: Women and the Struggle for Recognition

In 1894, less than a year after New Zealand women won the right to vote, Napier's *Daily Telegraph* asked why there existed no titles of honour given to women. '[H]onourable women' had never been lacking, the paper stated, but men had 'monopolised' such honours. Within the context of feminist agitation for equality, women were beginning to question this exclusion from the ranks of the honoured. More than a century later, across the Tasman in Australia, a campaign named 'Honour A Woman' began in 2017, seeking parity in the numbers of men and women nominated each year for the Order of Australia.

Securing recognition of women's achievements and contributions to society has been an enduring feminist concern. Besides the place of women in national honours systems, campaigners have sought increased representation of women on banknotes, as statues, and through the names of buildings or other sites. This paper examines the history of this fight for recognition, in New Zealand and around the world, arguing for the importance to the feminist project of making visible women's contributions to the life and history of the community.

Kate Thompson

Too public to be a victim? A study of celebrities as victims of image based sexual abuse

Image based sexual abuse (IBSA) is a new form of sexual violence in which intimate/nude/sexual images are non-consensually shared, regardless of the nature and context of their creation. Erroneously dubbed 'revenge pornography' by the media, IBSA has been criminalised in many jurisdictions, including New Zealand. This is not a quick-fix and the very success of criminalisation rests on the meanings of IBSA constructed by members of the community, thus it is important to apprehend these views. Prior research has focused exclusively on attitudes toward non-celebrity victims, despite recent cases involving high profile victims. Celebrity victims of IBSA typically attract widespread news media coverage and ignite public discussion. Even when presented as sympathetic and in support of victims this is often surface level and concealing more subtle victim-blaming attitudes. How do young people perceive female celebrity victims of IBSA? Do they treat celebrities as deserving victims? Are young women more or less sympathetic of victims than young men? Underpinned by a feminist methodological framework, data obtained through this research facilitates a discussion of victim status and the legitimacy or otherwise of IBSA and what this may suggest about current sexual politics.

Katie Pickles, Christine Whybrew, Rosemary Baird

Suffrage 125: Historical perspectives from the Province of Canterbury

Over the past two centuries, women's status has undergone revolutionary change on a global scale. Change has been uneven, contested and often surprising. Aotearoa New Zealand is a world-leading example of rapid change, most notably being first in the world to grant women the right to vote in 1893. This session brings together four historians to share research that focuses on Canterbury and suffrage. Approaching the topic from a variety of angles, the papers work together to advance women's history. Themes to be covered are: how to find women in the past, understanding the lives and motivations of women in history, making suffrage relevant in 2018, the importance of public history, refreshing our knowledge of public domain feminist Cantabrian women across the decades, and considering Canterbury as a hotbed of women's emancipation.

Christine Whybrew

Researching Women's Stories: How did rural women sign the petition?

As part of Heritage New Zealand's programme to commemorate Suffrage 125, we are researching and writing biographies for signatories to the petition who were associated with places on the New Zealand Heritage List. Connecting women's stories with records of property ownership and occupation can tell us much about life in their time and the impulses that drove them to call for change. But, this is not easy. The stories of New Zealand's historic places have, in the past, typically highlighted male stories rather than those of women, so associating female signatories to the petition with their place of occupation is difficult. Further, property ownership and occupation was often recorded in the husband's name, by which women were also often identified in public.

This paper will look at one page from the petition for South Canterbury which contains a number of names familiar in the history of the region, including some associated with Listed historic places. This page is unusual as the signatures are recorded with one physical address: "Bank Street, Timaru". This paper will explore the stories of these

women through biographical and property research and consider the logistics required for rural women to add their names to the petition.

Rosemary Baird

Sharing Women's Stories: bringing suffrage history to new audiences

As part of Heritage New Zealand's programme to commemorate Suffrage 125, we are involved in several public events which aim to bring the themes and stories of suffrages to new audiences. How can we attract a younger generation and make suffrage history relevant in 2018? This paper will answer these questions through looking at two such events: a national series of suffrage themed community art workshops at heritage properties, and a 'Suffrage Series' of evening events for Christchurch Heritage week. As part of the paper Rosemary will reflect on her learnings of doing public history, what is required and why it is worthwhile.

Katie Pickles

Canterbury – Hotbed of women's emancipation?

This paper centres Canterbury's important part as an on-going hotbed of women's emancipation. As well as being at the centre of the national suffrage campaign, Canterbury has a proud heritage of 'firsts' for women in the areas of education, politics, governance, sport, the arts and business. Over the decades, many women have worked to improve women's status in society, breaking through barriers into territory previously out of bounds for women. As we celebrate 125 years of women's suffrage this paper holds a roll call for those Canterbury women who we do know about, analysing their contributions, and answering the question of why it was that such an often-considered conservative province became a hotbed for radical women.

Session Chair Angela Wanhalla

Kim Anh Duong

Ending sexual harassment at workplace: The possible dream?

Sexual harassment can be described as a range of actions involving the harassment of a person due to his/her sex. Actions may include unwelcome sexual advances, requests for sexual favors, verbal or physical harassment of asexual nature, or the creation of a hostile working environment. When sexual harassment takes place, it doesn't only affect an individual, it affects at a collective level. Sexual harassment causes gender inequality, and vice versa. Research and practice have both indicated high rate of sexual harassment at work place. The Sustainable Development Agenda 2030 of the United Nations (especially SDG5) acknowledges the need to protect people from all types of gender discrimination, sexual harassment and gender-based violence. This paper analyzes situation of sexual harassment at workplace in New Zealand using secondary data, and the legal framework around the issue of sexual harassment at workplace to see if it is possible to end sexual harassment at workplace in New Zealand or that is an impossible dream. The paper also shares and analyzes the effort to end sexual harassment in garment factories in Vietnam to emphasize that ending sexual harassment has being the serious concern of the states worldwide.

Kirsty Baker

Subsumed Difference: Art History and the Aotearoa Suffrage Narrative

The year of women's enfranchisement, 1893, plays a central role in cultural formation of our perception of Aotearoa as a progressive nation. New Zealand attaches huge symbolic importance to the fact that we were the first nation to give women the vote. The importance of women's suffrage in laying the foundation for our societal beliefs about gender cannot be overstated. Can the pioneering enfranchisement of women actually be equated with an early effort to spearhead

a move towards gender equality? I propose a more complex reading of the suffrage movement in this country: one in which issues of gendered, racial, cultural and class-based exclusion can be clearly identified within this celebrated narrative. The standard narrative told of the 1890s suffrage movement is one that celebrates a triumph of equality. This utopian version renders invisible the stratification at work within this period. By drawing out these threads of division and hierarchy amongst a women's movement typically perceived as heroic, the representational frame which forces woman into a monolithic, unitary identity is splintered. The model of subsumed difference that was laid during the women's suffrage movement of the 1890s was one which, as I will demonstrate, established the model by which women were written into the art history of Aotearoa.

Linda Hill

Pay equity legislation for the 21st century?

Once the women of the Franchise Division of the Women's Christian Temperance Union achieved their goal, they formed a National Council of Women to use their new political power, and in 1897 called for equal pay with men. 121 years later we are still calling for it. In 2013 caregiver Kristine Bartlett and her union E Tu took a case to the courts which confirmed that equal pay for work of equal value in female dominated jobs could indeed be claimed under the Equal Pay Act 1972. Pay equity claims and negotiations are currently underway for a number of state sector occupations. This year the Coalition government intends to update the 1972 Act, though at the time of writing this abstract we know neither the form nor content. There may be a bill in about July. By the time of the Conference in September, we expect there will be much to discuss.

Linda Tyler, Julia Craig, Julia Waite

To examine the relationship between women artists and feminism in Aotearoa

Drawing on their experiences as women for their subject matter, female artists in the late 20th and early 21st centuries were radical from the outset. Influenced by feminism, they have used theory to challenge patriarchal discourse, renegotiating their place within the frame of the visual arts.

Not such a thin tale: women and performance art

Linda Tyler, Convenor of Museums and Cultural Heritage, the University of Auckland.

On the occasion of the centenary of women's suffrage in Aotearoa in 1993, Christina Barton wrote that a history of performance art by women in New Zealand would indeed be a small volume: "Yet even this thin tale needs telling, in order to better grasp the various strategies women have adopted within the broadening frame of visual arts practice in New Zealand. Such a story would describe the emergence of performance art in the early 1970s, its heyday in the first half of the 1980s and its virtual disappearance after 1986." Twenty-five years later it is apparent that rather than disappearing, performance art by feminist artists has flourished in Aotearoa. This paper will establish the continuity of some feminist themes in performance art over the past fifty years.

Fiona Clark: A Fluid Photography

Julia Craig, Curator, Window Gallery, the University of Auckland

Fiona Clark is one of Aotearoa New Zealand's foremost artists and photographers, known for her boundless interest in all facets of New Zealand society. Born in rural Taranaki in the 1950s, Clark's upbringing gave her a unique perspective on city life. Her relentless curiosity led her to photograph people on the street, department stores, women selling makeup, and the other trappings of femininity. She also captured wharfies and bodybuilders at the other end of the gender spectrum. Clark also became interested in the fluid identities she encountered in Auckland, particularly in the clubs on Karangahape Road. Making friendships with sex workers and drag performers, Clark photographed

these characters at work and at play. Highly aware of the power dynamics of traditional photography, that sees the photographer as active and their subjects as passive, Clark's practice was instead collaborative, as she asked her subjects for permission to capture them, and then gave them a print for them to make notes on. She therefore ensured her subjects retained their autonomy and gave them the opportunity to manage the way they were represented. The result was a body of work that explored the LGBTQI+ cultures of Auckland in a way that was not exploitative, but was open, empathetic, vital and empowering. Clark's practice contributed to the opening up of definitions around sexuality and gender, and turned an intimate and compassionate spotlight on local modes of expression while global shifts in identities were taking place in the background.

Louise Henderson: a feminist, modernist painter in Aotearoa

Julia Waite, Curator of New Zealand Art, Auckland Art Gallery

A painter who trained in embroidery and design, a French woman who was based in New Zealand, a modernist who looked to tradition for inspiration, a pioneer of abstraction whose status has been marginalised, Louise Henderson (1902–1994) defies easy categorisation and a stable position in New Zealand art history. The fate of the modernist woman in New Zealand art history is a paradox. Modernist culture made it possible for ambitious, searching and creative women like Henderson to enjoy new freedoms of movement, travel and access to art education. Yet, as art historian Griselda Pollock asserts, 'art history's account of art in the modern era has, in effect, failed to be modern'. My paper will introduce key themes and areas of enquiry in my ongoing Henderson research and argue for the significance of this project in a growing field of international scholarship exploring the impact of female artists on modernism.

Louise Lever

Revolt, She Said: Conflicts between dominant narratives and feminisms

Today, feminisms are in the heart of popular culture but what are some of the consequences of this? Are women's stories being prioritised in our dominant social narratives? We see with *The Handmaid's Tale* (Margaret Atwood, 1985), that consciousness of these issues has been highlighted, evident in the global women's marches and protests. As a critical artist and filmmaker, I have been making a film about feminisms from an Australasian perspective over the past two years and collected over forty interviews. The interviewees are diverse and include heterosexual women, women from different cultural backgrounds (e.g. Aboriginal, Chinese, and European, amongst others) transgender, lesbian, non-binary, and from a range of walks of life including leading academics to stay-at-home mothers. My paper will take my personal experience of making my documentary film (*Revolt, She Said* 2018) as a point of departure to analyse one of the main questions that was highlighted in the film: what is the female voice? I hope to explore the dominant narratives in society, the heteronormativity of these narratives and what happens to those who don't get to speak. My research is based on the work of Emile Benveniste and my films are influenced by the late filmmaker Chantal Akerman.

Lynette Townsend

Where the women at?

'It's the 21st century, where the women at, where the brown people at, where the different genders, different orientations, different class perspectives, different struggles? I'm sick of it.'

Jessica Hansell (Coco Solid), 2015.

Jessica Hansell's statement emphasises her frustration in the lack of diverse stories in history as well as the intersectional focus of her feminist activism. Through music, art, satire and film she

sets feminist issues alongside questions about cultural identity, Māori land rights and colonisation. Elements of Hansell's feminist ideology can be traced back to the 1890s where similar concerns are evident in news articles and public speeches by Māori women. Any close exploration of the women's movement in New Zealand will reveal longstanding threads of feminist thought, perspectives and demands. This paper explores key themes that clearly emerged in the development of an online exhibition *Women, the Vote and Activism*, including rhetoric around the concept of mana wahine, domestic violence and the international nature of the women's rights movement. In juxtaposing the personal perspectives of women activists today with those prominent during the 1890s suffrage campaign and women's liberation in the 1970s, this paper explores enduring feminist ideas, demands and methodologies and contends their relevance today.

Madeline Henry

"I'm in a very safe place": Webcam sex workers in Aotearoa/New Zealand and their perceptions of danger and risk

Sex work is a contested subject in academia. Many argue that the practice should be recognised as a legitimate and rationally chosen form of work, and that decriminalisation is necessary to ensure workers' safety and reduce stigmatisation. However, others claim the work is inherently violent and oppressive, and that workers are directly or indirectly coerced into participating in the industry. These debates have been complicated by computer-mediated technologies that allow people to conduct sex work without the need to be physically co-present with customers or pimps. One example of this is 'camming', wherein 'webcam models' stream themselves stripping and/or performing autoerotic stimulation in online chat-rooms for payment. In this presentation, interviews with eight 'cam girls' (aged 22-34) will be discussed. It was found that participants demonstrated appreciation for the lack of physical danger they were in, but emphasised the unique and significant dangers of online-based sex work. Participants also argued that their largest concerns were based around stigma, which they claimed remained prevalent despite the decriminalised legal model in Aotearoa/New Zealand. Overall, this project seeks to challenge commonplace views of sex work, adding further research to support sex workers' rights and highlighting new issues to consider in a digital environment.

Maja Zonjic

Postcards from Utila: a feminist approach to documentary filmmaking

My PhD research examines the popular representation of Utila, Honduras by articulating how the pressures of developing, maintaining, and promoting dive tourism on the island are leading to negative environmental and social consequences, locally. Through the production of a written exegesis, as well as a feature-length documentary film, I show how these environmental and social ramifications are imbricated within the national context of government corruption, Indigenous land rights struggles, gender politics, and the unprecedented murders of environmental activists in Honduras. In doing so, I subvert the polarizing representation of Utila as a tropical paradise in opposition to the Honduran mainland as violent and crime-ridden by illustrating how the government-sponsored exploitation of natural resources for touristic and international projects replicates global 'development' narratives.

As a researcher and practitioner, I draw on aspects of third and fourth wave feminist theory to mobilise a post-colonial, intersectional framework in order to explore the gendered, raced and classed ramifications of these representations for the land and communities depicted in such items. By engaging local people in the work's production and focusing on the creation of a dialogue *alongside* as opposed to a practice of speaking *for them*, my research also acknowledges the importance of silences, invisibility, and voice. Furthermore, in a world where women directed only 7% of the top 250-grossing films of 2016, my Practice-Led-Research PhD not only confronts conventional forms of academic knowledge production, but also challenges power relationships

associated with masculinist gazes in traditional documentary filmmaking, and addresses a growing gap in women's representation in international film industries.

Margie Elley-Brown

Feminism during the birth of a nation: The story of "A Lady Colonist's Experiences" in early Aotearoa/New Zealand

Our angle of vision shifts if women are put: "fully at the centre of the history of Aotearoa/New Zealand" since being born female or male has "for most of our history determined life's trajectory" (Brookes, 2016, p.2). In contrast to Maori who looked to both female and male ancestors for their genealogy, the trajectory observed by most early settler New Zealand Pakeha women was directed by beliefs about gender where women were defined in relation to men, as mothers, wives or daughters. Stories of Maori women are well known, yet less so are the stories of other women who had key roles in their communities. This biographical paper looks to my female ancestor: Elizabeth Muir Brown who travelled to New Zealand on the first ship from Scotland: the Bengal Merchant. She arrived in Wellington, in February 1840 to make a new life in Aotearoa/New Zealand. This paper puts this pioneer woman, who had a key role in her community, fully at the centre and seeks to acknowledge and understand the challenges she faced. It asks: how can telling her story "in the present" bind us as together as women in the 21st century (Regan, as cited in Belich, 2001, p.120).

Marian Evans

Workshop Proposal: Documenting Women in the Workplace for the Screen

Among the feminist collectives of the 1970s, the highly productive [Auckland Women's Community Video](#) has a special place. But although collective members deposited copies of videos in various institutions – on subjects as diverse as ECT, homosexual law reform, single motherhood, The Freudian Slips, The Women's Gallery and interviews with writers Heather McPherson, Jacquie Sturm and Keri Hulme – a significant proportion has been lost or is undigitised.

The collective's *Even Dogs Are Given Bones* (1977, *EDAGB*) documentary, about women workers on strike at the Rixen clothing in Levin, has just been digitised and is available for screening, as part of #directedbywomen #aotearoa. This 60-minute workshop aims to place ideas and footage from *EDAGB* alongside those from Kathleen Winter's work-in-progress, *Minimum*, forty years later, and to engage the audience in an exploration of the issues directors face when documenting women's rights in the workplace and when disseminating and archiving their work; and of the advantages and disadvantages of all-women crews.

Megan Howson

'Healthism in Young New Zealand Women: Exploring Values, Knowledges and Practices'

'Healthism' is an emergent norm that underlies a rise in health-consciousness movements across most Westernised societies. Linked to neoliberalism, 'healthism' is the belief that health can be achieved through individual effort, self-discipline and moral strength. For women, the rhetoric is further problematised by an emphasis on the ideal female body as a symbol of health, commonly portrayed in popular media as a commercialised product to be obtained through self-monitoring and self-control. Such messages are often framed by a postfeminist rhetoric that celebrates these individual pursuits as a form of empowerment. Despite clear acknowledgment of the pervasiveness of healthism in women, it's social dimensions are not yet fully understood. This presentation will report on findings from a Master's research project exploring the impact of both objective and subjective socioeconomic positioning on healthism in young women. Specifically, the study is interested in how healthism manifests in health values, health practices, and interactions with health information. Drawing on interviews with 10 – 15 women, the results will

extend on current understandings of healthism by establishing critical links between class, gender, body image, neoliberalism, morality, and the pursuit of health in contemporary society.

Milica Bobic

Lead vs 'tied' migrant: Labour market and social integration experiences of professional Serbian women in New Zealand

The aim of this paper is to understand Serbian female professional migration to New Zealand in order to contribute to better knowledge of professional female migration in New Zealand and globally. Results of the research offer insights into migration phases and trajectories of professional Serbian women migrants as well as possibilities for their smoother and faster integration that may be useful in enhancing the pathways for other skilled migrants and their smoother integration. In this research, the emphasis is on investigating how the participants see their lives while remembering the obstacles and achievements before and after their settlement in New Zealand as well as their visions of the future. Given that this research encompasses personal experiences of migration, I chose to undertake in-depth analysis of a few cases, thus using qualitative methods. In-depth investigation of biographies of migrants is paramount in finding the intentions and interpretation of experiences behind the migration decision as well as their integration experiences and identity issues. Even though it is time consuming, it provides greater understanding and explanation of migration. Given that Serbian professional migrant women are in a multiple marginalized/oppressed position (female, non-Western, immigrants) the standpoint epistemology was considered as an important tool in producing knowledge as well as making it known to others. Serbian professional migrant women are the ones experiencing marginalization, thus their voices show their critical knowledge of the world, providing us with first hand experiences of their oppression.

Miriam Saphira and Therry Weerts

Charlotte Pop-up Museum

60 minute workshop showing two 20 minute films, OUR STORIES and HOW LESBIAN MUSIC MADE COMMUNITY followed by a performance of one woman's journey, I AM. There will also be a T-shirt Quilt, badge collection, and displays about Lesbian Liberation, Timeline, Hiding Our Selves, Lesbian Land, and Lesbian Sportsherstory. The absence of lesbian culture in museums ensures each woman will continue to make that painful journey to a sexual identity alone and often ashamed, excluded and marginalised and be deprived of a rich and satisfying history. Families can remain confused and the public remain homophobic as there is no public history of lesbianism readily available. The Charlotte Museum aims to preserve lesbian herstory and culture for the benefit of future generations.

Monica Webb

Married to an Alien: The campaign for married women's citizenship in post-suffrage British Empire

In 1911 at the height of the British suffrage campaign, the New Zealand and Australian suffrage campaigners Anna Stout and Vida Goldstein formed the little-known *Australia and New Zealand Women Voter's Association* for the purpose of petitioning their heads-of-government on the matter of married women's citizenship. The forthcoming Imperial Conference was due to debate the issue with the intent to standardize married women's legal status across the Empire at a time when British women lost their citizenship upon marriage to non-British citizens, but women of the Dominions enjoyed their own citizenship. This paper takes an introductory look at the question of married women's loss of citizenship rights in the immediate post-suffrage period and what it can tell us about the progress of women within the civic body. It considers how campaigners like the British lawyer Chrystal Macmillan made use of the women's networks established during the suffrage campaigns to advance women's citizenship rights. It also looks at

the role of Empire in constraining women's advancement against the backdrop of growing Dominion independence and two world wars.

Nadia Gush

Damned whores and Goddess' Police?

In 1975 Australian feminist historian Anne Summers published a pivotal book in Australian history, *Damned Whores and God's Police*. In this book Summers offered an overview of the gendered roles available for women in colonial Australia, reflecting on how those roles then become entrenched in Australian culture. A similar situation existed in New Zealand, where women positioned themselves as the 'moral guardians', or, as God's police. New Zealand feminists of the 1980s were largely disinclined to position themselves as the moral guardians of hearth and home. The irony however, is that lesbian feminists continued to divide their gendered terrain into good, and bad women, and like their colonial feminist counterparts, they too policed the behaviour of their peers. This paper draws on research conducted on lesbian social life in the 1980s to consider the gendered role of the God/dess police within lesbian feminist circles.

Naomi Simon-Kumar, Lauren Harrigan, Josie Olsen, Allannah Colley

Report on the 62nd UN Commission on the Status of Women

The UN Commission on the Status of Women is one of the largest annual gatherings of global leaders, NGOs, private sector actors, United Nations partners and activists from around the world focusing on the status of rights and empowerment of all women and girls. Since it was established in 1946, the CSW has worked to promote women's rights, document the real experiences of women around the world, and design global standards for gender equality. This year's priority theme is "challenges and opportunities in achieving gender equality and the empowerment of rural women and girls", and its review theme is "participation in and access of women to the media, and information and communications technologies and their impact on and use as an instrument for the advancement and empowerment of women". In this panel, four youth representatives who attended CSW62 as part of the official New Zealand NGO delegation consider the global institutional structures and cultural tensions of gender politics in an intergovernmental forum. Reflecting on their own experiences as young feminists, the panel will offer personal insights on youth engagement in women's rights advocacy.

Nayantara Sheoran Appleton

Unintended Logics: A Feminist Exploration of the Social Lives of Hormonal Contraceptives in Aotearoa, NZ.

In January 2017, New Zealand's medicines and medical devices safety authority, Medsafe, announced in a press release that its Medicines Classification Committee (MCC) had recommended a reclassification of certain oral contraceptives in order for them to be made available over the counter in pharmacies. In this presentation, I unpack how this decision has implications for women's health and wellbeing beyond the simplistic championing of 'easy access' for a pharmaceutical intervention in women's bodies. By looking at the history and politics of contraception in New Zealand, I suggest that access to contraception needs a nuanced analysis which examines not just the intended effects of the pills, but also the 'unintended logics' of these pills as they circulate in the everyday.

The PJs

Celebrating Women in Song

A lunchtime concert performed by local women musicians who are well-known on the Wellington folk-music scene. Pamela Gerrish Nunn and Jenny Kilpatrick between them have years of experience singing in various combinations for diverse audiences, and here, performing as the PJs, will present an anthology of songs both traditional and contemporary delivered by them and

their friends a capella and supported by a variety of acoustic instruments. This performance will have an informal, friendly character.

Phillida Bunkle

The construction of masculinity and the family in the work post-war male pakeha intellectuals

The pakeha male intellectuals, (b. 1945-55) who constructed the new kiwi nationalism in the 1970s and 1980s confronted the Māori renaissance and second wave feminism. This paper examines the construction of masculinity in the memoirs of intellectuals such as Michael King, Tom Scott, Jock Phillips and Martin Edmond. The emphasis is upon examining the limits the public /private split placed upon an understanding of the personal as political.

Prue Hyman

Treasury's Living Standards project and gender budgeting – how useful for feminists?

It's potentially exciting that a department as dry as Treasury is increasingly keen for policies to be based on how they affect people's standards of living, or wellbeing, rather than just gross national product and its rate of growth. In this presentation, I will discuss whether it is as promising as it sounds for feminists - WHOSE living standards are they talking about? Treasury is attempting to evaluate a range of different frameworks for measuring wellbeing using four types of capital - natural, social, human, and financial/physical capital. What are they and what will measuring them produce? Treasury has also just published a working paper on gender budgeting, which again could be exciting. Over the years, New Zealand has largely focused on gender analysis rather than gender budgeting. What's the difference and will development of the framework produce any real gains for women, and particularly those near the bottom of the income distribution?

Rachel Simon-Kumar

Asian Women as Citizens and Denizens: From Suffrage Then to Belonging Now

In 2018, as New Zealand celebrates the 125th anniversary of women's suffrage, there is vivid lack of discussion around its implications for Asian, ethnic minority and migrant women in New Zealand, both historically and in contemporary society. Contrary to widespread generalisations, Chinese women in the 19th century did not receive the right to vote. Just as Asian women do not feature in historical accounts of suffrage, there is similar oversight of Asian and ethnic women's contributions to, and marginalisation from, polity and society in the 21st century. Citizenship for minority women continues to be contested in form and practice. Furthermore, the rising feminisation of migration to New Zealand in the skilled/unskilled and temporary labour categories signal the rise of 'denizens' or foreign labourers whose legal status denies them formal membership in the state regardless of the length of time spent in the country. All of these raise critical questions about political rights, identity and belonging.

The present panel – comprising academics, politicians and policymakers – raises key questions: what are the issues related to political belonging for Asian and ethnic women migrants who are citizens and denizens? How do Asian and ethnic women contribute to public life? What are the lessons of political rights and citizenship for minority women today? Drawing on multi-faceted perspectives, historical and contemporary, the panel highlights the ongoing invisibility of Asian and ethnic women in discourses of New Zealand citizenship.

Panel Speakers:

Rachel Simon-Kumar	(Chair; A/Prof., University of Auckland,)
Golriz Ghahrahman	(Member of Parliament, Green Party)
Manying Ip	(Professor, University of Auckland)

Rany Saing and Panteá Farvid**“If I don’t allow him to have sex with me, our relationship will be broken”: Examining sexual coercion within marriage in rural Cambodia**

Sexual coercion within marriage includes acts such as forcing or attempting to force a spouse to engage in sexual behavior against his or her will (e.g., through violence, threats, verbal insistence, deception, cultural expectation, or economic circumstances). Married women in Cambodia, particularly in rural areas, are bound strongly with the traditional gender norms around women’s code of conduct (Chbab Srey). Chbab Srey requires that women to do household chores, stay at home, respect and value their husband’s needs, and keep spousal arguments secret. This norm also requires women to be submissive in sexual matters. This presentation reports on fieldwork carried out in Aoral and Thpong districts in Kampong Speu, Cambodia. The research involved 11 in-depth interviews with married women, aged 19 to 47, examining their experiences of sexuality and sexual coercion within marriage. Drawing on critical feminist work and theorising on how sexual coercion within heterosexuality unfolds (e.g., Gavey, 2005), the research thematically analysed the accounts. Six themes were identified which will be discussed. These included the ‘precipitating’ factors and gendered norms that made sexual coercion possible in marriage (i.e., the gendering of roles within the home, the gendering of sexual knowledge, lack of sexual communication, and men’s control over reproductive matters). Then women’s experiences of sexual coercion within marriage will also be covered, including the negative psychological and physical outcomes it created. Lastly, women’s resistance to sexual coercion and the protective factors will also be outlined. The presentation concludes with some suggestions for how to mitigate the connection between the traditional sexual scripts and men’s sexual coercion with their intimate partners.

Rhonda Shaw Panel Presentation

To present new empirical and socio-legal research on assisted reproduction in Aotearoa New Zealand.

Speaker 1: Associate Professor Rhonda Shaw**Current Issues in Assisted Reproduction**

This presentation will introduce the panel theme to provide a brief overview of current issues in assisted reproduction, including surrogate pregnancy arrangements, gamete and embryo donation, and fertility preservation. The presentation will begin with a discussion of the introduction in 1994 of Diane Yates’s Human Assisted Reproductive Technology Bill into parliament and will lead into an introductory account of the current work undertaken by the panellists.

Speaker 2: Dr Rhonda Powell**Rethinking Surrogacy Law – Options for Reform**

New Zealand has no united regulatory system dedicated to determining the legal and ethical issues that arise with surrogacy. The only surrogacy-specific law combines a criminal prohibition on ‘commercial’ surrogacy with a statement that surrogacy contracts are unenforceable. The ‘intended’ or ‘commissioning’ parents must adopt the child to regulate its status, even if the child is born of their genetic material and even if they have been granted parental status overseas. In light of the increasing use of surrogacy by New Zealanders, dedicated regulation is now overdue. This presentation will consider options for reform of New Zealand surrogacy law, including the principles that should drive law reform, and potential

models to achieve a fair, transparent, and responsive system that is in line with current societal values and protects the interests and rights of children and families.

Speaker 3: **Hannah Gibson**

'It's my body and I can do what I f@#k I want with it': Traditional surrogacy in New Zealand

The only legal form of surrogacy in New Zealand is altruistic and this may take two forms, gestational surrogacy (where the surrogate has no genetic link to the baby she carries) or traditional surrogacy (where the surrogate donates her own ova as well as gestating the baby). While gestational is heavily regulated by the state with strict medical and ethical criteria to be met, traditional is practiced outside these domains. It is the only option or last resort for both individuals and surrogates who are either prohibited or deterred from accessing clinic based assisted reproduction. This paper spotlights traditional surrogates' reproductive journeys as they work to de-construct and re-narrate medical and popular discourses that seek to vilify traditional surrogacy. This in turn challenges the notion of the 'traditional' as a fixed practice that is bound by the conventional. Instead, it is unruly, experimental and a site of resistance against the medicalisation and state regulation of reproduction.

Speaker 4: **Dr Lois Tonkin**

Freezing fantasy? How do women who freeze their eggs conceptualize their frozen oocytes?

'Circumstantially childless' women are those who have always seen themselves as having children, but find themselves at the end of their natural fertility without having done so. They are in the paradoxical position of being neither 'voluntarily childless' or 'involuntarily childless'. The incidence of unintentional childlessness is rising markedly, and these women are the key demographic engaged in an increasing demand for non-medical oocyte cryopreservation. Many circumstantially childless women maintain vivid fantasies of the child(ren) they see anticipate having; fantasies with emotional and material effects in their lives. The intensity of their fantasies and grief has important implications for the reproductive choices circumstantially childless women make, and for their engagement with technologies such as IVF or oocyte cryopreservation. In this presentation, I discuss the preliminary findings from a pilot study to explore the ways women who freeze their eggs conceptualise their frozen oocytes; what emotional investments are made into them, and what the implications of these investments are for their wellbeing, and for later use or disposal of the eggs. An innovative participant-produced drawing method was used to complement semi-structured individual narrative interviews in order to capture aspects of the experience that might otherwise have been unavailable for analysis.

Rosemary Du Plessis

"It was like two different worlds": Intersectional feminism and the Canterbury Quakes

This presentation explores the relevance of intersectional feminism in analysing stories women told about the Canterbury quakes, their impacts, and their responses to this life-disrupting natural disaster. Women's quake narratives provide insights into the intersections between gender, age, whānau/family composition, socio-economic circumstances, ethnicity, geographical location, health status, country of origin and many other ways in which women are connected and differentiated. Women's words and the relevance of intersectional analysis are interwoven. This

paper is a contribution to attempts by gender and disaster researchers to attend to gender while resisting homogenising generalisations about 'women and disasters'.

Samantha Keene

What's hot and what's not? Perspectives on pornography in the digital age

Feminist researchers and activists have long been concerned about the potential harms of pornography, particularly in relation to its influence on attitudes and sexual scripts. These concerns have formed the basis of the 'sex wars' whereby pornography has been theorised in a rather black and white, or good and bad dichotomy. More recently, pornography has been considered a public health issue, with substantive concern raised by policymakers, academics and educators about the role hardcore internet pornography may play as a primary sexuality educator for young people, especially adolescents, in their formative years. Concerns about pornography as an adolescent sexuality educator are valid, but what role, if any, does pornography play for adults who consume it? This paper suggests that for a sample of heterosexual New Zealanders, pornography in the digital age is perceived and understood in markedly gendered ways. This paper discusses the ways that emerging adults understand pornography which contains elements that are simultaneously 'hot' and 'not', and how they come to understand what is 'hot' and what is 'not', especially in relation to aggression in sexually explicit media. This paper argues that we need to move away from dichotomous arguments about the harms or benefits of pornography, and that consideration should be given to the complex, nuanced way that pornography is experienced across gendered lines.

Sandra Dickson

The results of New Zealand's first Gender Attitudes Survey from Gender Equal NZ, led by the National Council of Women of New Zealand.

Discrimination can be more subtle than it once was. That is, of course, until you read the comments. Last year, as the National Council of Women launched Gender Equal NZ, Stuff published a story about Countdown marketing cake sprinkles by gender. One shopper called this everyday sexism. The reaction was explosive. Why did we care, demanded the 3,920 New Zealanders who shared the article on Facebook? Hundreds commenting pointed to science - it's genetic, girls need pink sprinkles. Where would it end, demanded others on Stuff....with Rainbow sprinkles only for lesbian, gay, bisexual and trans cake fans? It seems the boundaries between what it means to be a boy and what it means to be a girl still matter to New Zealanders. The Gender Equal NZ campaign focuses on the attitudes and social norms which support gender inequality. As a 2017 benchmark, we carried out a demographically representative Gender Attitudes Survey with Research NZ. Who should do chores at home? Which roles and jobs suit which genders? Who is impacted by gender inequality today? What do New Zealanders think about leadership, abortion, consent education, rape? How comfortable are we with sexuality and gender diversity? This workshop will share these results.

Sarah Proctor-Thomson, Cat Pausé, Sandra Grey

The gendered impact of the neoliberal project in tertiary education

In this workshop, we will invite participants to reflect on the gendered impact of the neoliberal project in tertiary education. Drawing from existing literature and the most recent collection of the Tertiary Education Union's State of the Sector survey, we will illustrate how the neoliberal project in tertiary education has negatively impacted on the scholarship of women, the work women do in tertiary education institutions (TEIs), and the women who participate in these spaces as staff and students alike. Participants will be invited to consider ways we can resist the neoliberal project in the tertiary education sector and reshape our TEIs to best serve the needs of our students, communities, and the future of New Zealand.

Seonaid Espiner

Beyond hierarchy and domination: ecology and anarchism in women's utopian writing

Feminist utopian writing, whether activist, theoretical or fictional can be considered a productive space in which to work through 'real world' dilemmas and experiment with hopeful alternatives to the inadequate and oppressive realities which necessitate feminist critique. One such dilemma is the 'problem' of living without the power structures which make possible forms of domination such as sexism, racism, classism and anthropocentrism. "Critical utopias" in particular have been used in this way, and share a general rejection of hierarchy and domination in favour of autonomy, democratic socialism, ecology and feminism (Moylan, 1986). Drawing on the work of authors Le Guin, Piercy, and McAlpine, alongside feminist theorists such as Luce Irigaray, I explore feminist utopian interconnections between women, ecology and anti-hierarchy, and consequently, feminism, environmentalism and anarchism. This relates to a wider consideration of the shared concerns of resistant discourses such as feminism, anarchism/socialism and environmentalism, as well as the role of bold and imaginative visions alongside feminist practice and critique. I suggest that utopian writing, understood as part of a broader oppositional cultural practice, blurs boundaries between theory and practice and can aid our conceptualisations of the links between feminist scholarship and activism.

Setayesh Rahmanipour

What Enables Women to Flourish After Experiencing Intimate Partner Violence?

Within New Zealand, 1 in 3 women have experienced at least one act of physical and/or sexual violence from their intimate partners. With widespread and multi-level impacts, intimate partner violence (IPV) warrants further addressing in this country. Currently, there is a lot of work surrounding the risk/protective factors, causes and negative health outcomes of IPV. An area, which also requires attention, is the possibility of not just surviving IPV but flourishing in the long term. A term, which refers to having complete mental health and high levels of wellbeing. A literature review exploring various help-seeking frameworks has been completed highlighting the need to further explore how women define their situations and what forms of support are most helpful to help-seeking and flourishing. In particular, looking at different pathways leading to flourishing with help-seeking as one component of this. In trying to uncover and expand on these understandings and explore flourishing, different theories and frameworks will also be explored including feminist work, different domains of resilience and ecological models. The proposed PhD project currently underway aims to unpack these factors and explore what structural, social and support factors enable women to flourish after experiencing IPV.

Suzanne Woodward

Artificial Women: Human-robot sexual ethics

Teledildonic innovation is flourishing, eliciting an array of moral, technical and political responses. Popular perceptions of sex-robot technology vary considerably, but certain concerns are also evident: the ethics of human-robot sexual relations, and moral panics about the impact teledildonics will have on our sexual morals, our understanding of intimacy and fidelity, and our sexual attitudes and abilities. For example, are sex robots going to encourage sexual irresponsibility and addiction, or empower the lonely and eliminate sexually transmitted diseases? What is the potential of teledildonics in an imagined future? The utopian version of that future presents advances in cybersexual technology as progressive, while technophobic reactions seem designed to titillate while also fuelling public outrage. Sex robots raise questions about the meaning of sex and love, infidelity and dehumanisation, power and exploitation, but also offer insight into contemporary sexual politics and civic rights - the objectification of women, the ethics of consent, and default heteronormativity.

Tara Pond

The Intimate Lives of Bisexual and other Plurisexual-Identified Women

Bisexual women have long been marginalized within the West. Their sexuality is often erased or stereotyped due to the dominant understandings of sexuality as existing only on a heterosexual/homosexual dichotomy. This marginalization also takes place in the academic domain, resulting in a lack of research on bisexuals, particularly bisexual women. It is unknown how common depictions of bisexual women as hypersexualized, 'fence-sitters' and 'risky' partners impacts bisexual women's personal experiences within their intimate lives. In order to give voice to this population and contribute findings about their romantic and sexual experiences, my doctoral research examines the intimate lives of bisexual and other plurisexual-identified women. Social Constructionism, critical feminism and intersectionality underpin this research. A sequential exploratory mixed method design was used, with the research being undertaken in two phases – qualitative interviews and a quantitative survey. In this presentation the preliminary results from the interview phase that were conducted in Auckland, Wellington and Christchurch are presented. The 20 participants were aged between 20 and 68, had various sexual identities including bisexual, pansexual, gay and queer, and came from several different ethnic backgrounds. Themes of gatekeeping, heteronormativity, and non-monogamy were prevalent in the interviews and will be discussed.

Terry Bellamak

Abortion in New Zealand: a Human Rights Failure

While ALRANZ acknowledges unwanted pregnancy can affect anyone with a uterus, New Zealand's legal framework around abortion discriminates against women as women. No other group is required to submit their health care decisions to two certifying consultants for approval, nor is any other group obliged to lie to those consultants about their mental health status in order to fulfil the legal requirements to get health care. No other group can be denied legitimate health care services because the law privileges their doctor's or pharmacist's conscience over theirs.

How does this lack of respect for their wellbeing play out in the lives of people who must seek reproductive health care? We draw on the recent accounts of New Zealand women, both published and unpublished, to illustrate the shortcomings of our current legal regime. These cases show how law reform can address the real problems of people who need reproductive health care, if Parliament gives due consideration for the stated intent to treat abortion as a health matter, instead of as a criminal matter.

Tess Upperton

"Abortion Law in New Zealand: A Feminist Critique"

Abortion is an often necessary and socially vital medical procedure that allows women to prevent a conception coming to term. It is also a crime in New Zealand. As the Law Commission prepares its advice on alternative approaches to abortion in New Zealand, this paper outlines the current law and practical realities of abortion in New Zealand. It asks how the regulatory framework for abortion became like this, and exposes and discusses patriarchal motives from a feminist perspective. This paper aims to dismantle the public/private divide between health and "women's health", and confronts the concept of abortion as a privacy issue where it has considerable public implications. It asks its audience to consider the intended policy shift in New Zealand to viewing abortion as a health issue, rather than a crime. This paper finds that abortion's criminal status is rooted in patriarchal attitudes, and that the current law is discriminatory and causes considerable hardship. A fundamental shift is required to frame abortion as a right, rather than a privilege, if we are to claim that women have equal rights in 2018.

The Feisty Feekin' Full-time Feminists

'We want the whole damned rosebush': Feminist songs from 1970s-1980s Wellington

Singing stars of the 1970s-1980s Wellington women's movement – with some new additions – have revived some of the songs they sang to keep spirits up on the picket line or at strategising sessions. Some of the lyrics were made up more or less on the spot to a borrowed tune, marking a particular occasion; other songs came from feminists in Auckland, Australia or beyond. With frequent use of strong language, the targets of satire in the songs include employers, governments, and male trade unionists. 'You can say things in a song that you can't say in words'. The women who first sang these songs, in the Wellington Trades Council Women's Subcommittee Choir and other groups, were organising around the politics of equal pay, discrimination, harassment, reproductive rights and workers' rights. Infuriatingly, some of the issues being protested three decades ago remain unresolved today, and the narration draws out those links. In this 'musical essay' the group explains the background to each piece before breaking into song and inviting audience participation.

FFFF: Therese O'Connell, Wendy Davis, Pinky Agnew, Claire-Louise McCurdy, Sue Hirst, Anne Russell, Matariki Roche, Emma Kelly, Marie Russell, and Jane Shallcrass.

Guest Internet Access at Rutherford House

Please follow these instructions for guest access to the wifi:

1. Connect to 'Victoria' Wi-Fi
2. Open a web browser and navigate to the internet.
3. Upon redirection to the Victoria Wireless Portal page, press '**Don't have an account?**'
4. Enter your email address and after reading the terms and conditions, tick the 'agree' box.
5. Press 'Register', and then 'Sign On' to complete the sign in process.
6. The screen will then display temporary login credentials which you can use on a maximum of 5 devices concurrently if you wish.
7. Guest access will expire after 24 hours, though can be initiated again at any time.

Adam Art Gallery, Kelburn Campus

The Adam Art Gallery is situated through Gate 3 entrance in the middle of Kelburn Parade, at the end of the walk in pathway, on the left hand side of the Student Union Building. There is plenty of parking if you come in Gate 7 and around into the staff car park on the harbour side of the hill and walk down the ring road to the Gallery.

Circa Theatre

Situated on the waterfront (Taranaki Street), opposite Te Papa courtyard entrance.



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