

OPENING KEYNOTE SPEAKER : NGAHUIA TE AWEKOTUKU, 2ND SEPTEMBER 2016

Title: Wahine kia mau : reflections for re/generation



Mai muri, ki mua : from our past, to our future, knowing that to understand today, and to anticipate tomorrow, we must remember yesterday. Those early years of recent struggle, from the late 1960s until now, in Aotearoa. How do we recall those times? Was it only about the women question – or the patriarchy? What did we achieve? Did we resolve any of the issues? And what about the ones that refuse to go away? Hasn't feminism, in any contemporary sociocultural or geographic context, always been a work in progress, constantly in transition? For Maori, Pacific, Asian and ethnic women, where is the relevance? And who defines these new landscapes? With reference to over 45 years of Women's Liberation and the emergence of Womens studies in Aotearoa, this presentation will consider some of those issues.

Ngahua Te Awekotuku, Professor

Bio

Ngahua Te Awekotuku (Te Arawa, Tuhoe, Waikato) has been a fierce advocate for Maori, women's and LGBT rights for nearly five decades. Her PhD (1981), focused on Maori women and tourism. She has produced two collections of creative fiction and poetry, and a volume of essays. Her work on culture, gender, and sexuality has been published extensively. She is the principal author of *Mau Moko : the World of Maori Tattoo* (2007), and her most recent book, *E Nga Uri Whakatupu : weaving legacies* (2015) records the retrospective exhibit of the exquisite textiles of Rangimarie Hetet and Diggeress Te Kanawa. She also co-curated the National Library show (2013) *Tirohia Mai : Look At Us Now*, which celebrated 120 years of Women's Suffrage.

PANEL: GENDER, GENERATION & CARE, 2ND SEPTEMBER, 2016

Gender & class in New Zealand care/work regimes



Despite a history of fighting for equality for women, New Zealand still holds to gendered norms of care work that expect women to shoulder the burden of paid and unpaid care work. Recent 'events' have challenged and tried to refocus our gendered norms of care work (for example, legal actions for family carers and for equal pay; the stymied extension to paid parental leave). This discusses how gendered norms are also often 'classed' and what this might mean for any challenges to gendered norms of care work.

Katherine Ravenswood, Senior Lecturer
Faculty of Business, AUT

Mai te wairua, ko te reo aroha: In the spirit of love.

When translated "mai te wairua, ko te reo aroha" means "in the spirit of love". The title has been chosen to highlight that the wairua (spiritual essence) of Māori whānau caregivers calls on their aroha (empathy, care, concern and compassion) to drive the end-of-life care of Māori kaumātua of advanced age. This presentation explores who gets to deliver care to kaumātua and why, and the culturally infused forms of care provided and delivered within different care settings. What permits some whānau members to shoulder the bulk of end-of-life care and not others? Although our



research findings show that this is largely a female exclusive domain, males also play a significant role and in some cases, a primary care role. Tess's presentation draws from several end-of-life studies she has been involved with over the past six years. In particular she draws from the previous presentation and short film, *Farewell (Haere atu ra)* to further expand on the Māori analysis of the bi-cultural *Pākeketanga: Living and Dying in Advanced Age* research study findings.

Tess Moeke-Maxwell, Research Fellow
Te Ārai Palliative and End of Life Research Group, University of Auckland

Women of LiLACS NZ



Women in advanced age are a special group. Their length of life and their experiences along the way impact on their wellbeing in both positive (resilience, judgement and wisdom) and negative (increased loss, ill health, relocations) ways. *Life and Living in Advanced Age: a Cohort Study in New Zealand*, Te Puāwaitanga o Ngā Tapuwāe Kia Ora Tonu (LiLACS NZ) gathered data from over 500 Māori and non-Māori women octogenarians. Women were more likely to be socioeconomically disadvantaged and to live alone than men, with Māori women being the worst off economically. Wellbeing and quality of life were followed over 5 years, with women surviving longer and showing maintenance of wellbeing. More detail from the cohort study is presented and its societal implications are discussed.

Professor Ngaire Kerse
School of Population Health, The University of Auckland

NEW DIRECTIONS IN JUSTICE: WSANZ CONFERENCE PANEL 3 SEPT 2016

Feminist knowledge and legal discourse.



Feminist legal theorists have long been sceptical about the capacity of legal discourse to incorporate feminist knowledge; indeed they have documented the many ways in which feminist knowledge has been distorted or disqualified by legal discourse. Emerging evidence, however, raises the possibility of convergence between feminist and legal knowledge. The paper discusses this evidence, in particular the (imaginative) feminist judgment projects and examples of (real) feminist judges.

Rosemary Hunter, Professor
Law and Socio-Legal Studies, Queen Mary University London

Behind the wire: Maori women and prison.



Maori women in prison are a socially submerged population, marginalised in the literature and public consciousness by virtue of their age, their ethnicity, their gender and their incarcerated status. The experience of these women remains largely invisible even as their number continues to grow. This talk will look at both the structural and social mechanism of control of a defined 'dangerous' population.

Tracey McIntosh, Associate Professor | Co-Director
Ngā Pae o te Māramatanga | New Zealand's Māori Centre of Research Excellence

Feminism, trans women and the legal definition of rape: What is the current case for gender neutral drafting?



One of very few exceptions to gender neutral drafting in the Crimes Act 1961 is the definition of rape in s 128(1)(a). This definition excludes many other forms of sexual violation which are referred to as rape in the media and by individuals themselves. In particular, for this purpose, it excludes the sexual violation of trans women who have not had relevant surgery. In this talk, Elisabeth considers the current political and social meaning of this exclusion asks whether there is a need to reconsider the legal definition of rape.

Elisabeth McDonald, Associate Professor,
Faculty of Law, Victoria University

MARGOT ROTH INAUGURAL LECTURE, 3rd SEPTEMBER, 2016

Feminist Futures in the Anthropocene: Sustainable Citizenship and the Challenges of Climate Change and Social Justice



The Anthropocene is a term geologists are starting to use to describe our current epoch, when humans have themselves become a geological force transforming the planet in fundamental ways. This idea of the Anthropocene forces us to rethink the world of nature and culture as we know it, creating new landscapes of activism and alliances that go beyond resilience to regeneration. To meet the challenges of a world marked by intensifying climate change and growing social injustice calls for renewed forms of feminist responses. Enacting sustainable citizenship in the Anthropocene needs a vision of feminist futures. This paper explores the intersecting narratives of climate justice and sustainable citizenship to outline one such vision.

Priya Kurian, Professor
Political Science and Public Policy, University of Waikato

Bio

Priya Kurian is Professor of Political Science and Public Policy at the University of Waikato, New Zealand. Her research is interdisciplinary and draws on feminist, postcolonial, and critical lenses to examine how power and politics play out in the intersecting fields of environmental politics and policy; science and technology studies; and development studies. She is the author of numerous articles, author or co-editor of four books, and has received major research grants from the Royal Society of New Zealand's Marsden Fund and the Rockefeller Foundation for projects on sustainable

citizenship and climate justice. Outside academia, she is the mother of two feisty feminists and a founding member and trustee of Shama Hamilton Ethnic Women's Centre Trust.